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Darshana International

AN

INTERNATIONAL QUARTERLY

OF

PHILOSOPHY, PSYCHOLOGY, PSYCHICAL RESEARCH,

RELIGION, MYSTICISM & SOCIOLOGY

प्राप्ते आगमन मुद्रिः
प्रकाशक सं०.....
आगत सं०.....
तिथि०.....
गुरुकुल ग्रन्थालय काँगड़ी

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MORADABAD (INDIA)

Volume III January 1963 Number 1

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DEDICATION

This Issue of Darshana International is cordially dedicated to the venerable old Philosopher of 90, Dr. William Ernest Hocking who even in this age of Reaction aganist Idealism has devoted his life to its service and have written a number of valuable works on Philosophy which are known and read all over the world, and who despite his old age been co-operating with the Darshana.

J. P. Atreya
Managing Editor *'Darshana International'*

****

Hocking, William Ernest, Eminent American Philosopher. Alford Professor Emeritus, Harvard University. Born August 10, 1873. Educated at Iowa State College 1894-95, University of Chicago 1899, Harvard University A.B. 1901; A.M. 1902; Ph.D. 1904; Universities of Goettingen, Berlin, Heidelberg 1902-03. Began his career as a surveyor and Civil Engineer 1889-93. He became instructor in Philosophy, 1904-06, at Andover Theological Seminary: Instructor in Philosophy at Harvard University 1905-06, elsewhere 1906-07, Asstt. Professor of Philosophy University of California 1907-08; Assistant Prof. of Philosophy 1908-13, Prof. of Philosophy 1913-14 at Yale University; Professor of Philosophy. 1914-19, Harvard University; Alford Professor of Natural Religion, Moral Philosophy, and Civil Polity, Harvard Univ. 1919-43, and Alford Professor Emeritus, since September 1. 1943. He also held the post of Mills Prof. of Philosophy, University of California, 1919. Gifford Lecturer, Glasgow, 1938, 39; Hibbert Lecturer, Oxford and Cambridge, 1938. Serving as member of a large number of organizations and associations. He served as President of American Philosophy Association. 1926-27. Recipient of the Degrees of L.H.D. 1923. Williams Gollege: D D. 1933, University of Glasgow; Chicago Theological Seminary D. D. 1933; Oberline College LL.D. 1934; Duke University LL.D. 1941. Author of **The Meaning of God in Human Experience, Morale and Its Enemies, Man and the State, Types of Philosophy, Human Nature and Its Remaking, The spirit of World Politics. Thoughts on Death and Life, The Self, Its Body and Freedom. Lasting Elements of Individualism, What Man can make of Man,** and his Hibbert Lectures **Living Religions and a World Faith** Travelled widely to different countries of the world

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DARSHANA INTERNATIONAL

A QUARTERLY

of

Philosophy, Psychology, Psychical Research, Religion Mysticism & Sociology.

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THE THIRD BIRTHDAY OF DARSHANA

BY God's Grace, kind co-operation of the members of the Editorial Board who hail from almost all parts of the world, generous and learned contributions of thinkers and writers from all parts of the world, monetory contribution of the subscribers, liberal donations of some donors for gift copies, strenuous work of the managing staff, great financial loss cheerfully sustained by the General and Managing Editors, and the encouraging and inspiring appreciation of the readers, the infant international journal **Darshana** has completed two years of its existence and stepped into its third year of life. We express our grateful thanks to all the above-mentioned sources of our inspiration, strength, support and joy.

One cannot imagine the handicaps and difficulties under which **Darshana** has lived through its two years. It has been difficult even to retain its name, which has to be changed under an external pressure into **Darshana International**. The number of its subscribers has no doubt increased at a satisfactory rate, considering the usual fate of such journals in India. But for the extraordinary effort of some of our Editors in other countries who are not only themselves subscribers but also have induced others in their countries to Subscrbe to it, for the timely help of subscriptions received for gift copies, for the encouragement received from some State Governments which have given it recognition and recommendation to their colleges and from the Central Government for purchasing some copies for its embassies, and for sending quite a large number of free sample copies to all corners of the world, the number of subscribers would not have been what it is today, considering the high quality and technical nature of the articles published herein. Some of our editors, particularly Prof. Oliver L. Reiser, to whom we can never be too grateful, have spent a lot on airmail postage in corresponding for the Journal and in collecting and sending, by airmail, articles for it. The journal owes much to Prof. John O. Nelson and Dr. Henry Winthrop who tackled several friends and non-profit institutions to help this journal. The journal thanks to our great writers, has never suffered for want of high class articles, which have been nourishing the infant journal. We are really very sorry that on account of a good stock of high class articles, we have not been able to give place in the journal to some of them received long ago, and we had to return a lot of them, expressing our inability to publish them. The gratifying feature of the journal is that our contributors have made no demand upon us, have sent their articles of their own accord, and have, in almost all cases, become subscribers. In spite of all this, the journal has not yet

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been able to stand on its own legs.Like all babies, it will have its own time to stand up and to walk about unsupported.

Despite the financial difficulties and losses, the General and Managing Editors and the **Darshana Printers,** have a will to keep the journal alive. They believe that by spending a little money they have been receiving much more valuable things, namely, the satisfaction of doing a little service to humanity, the co-operation and good-will of great thinkers and writers all over the world, and unimaginable and some times over-generous praise of the little work we are doing. These highly valuable mental goods cannot be purchased for any amount of money, and thanks God, we have them in plenty, and we value them much more than the money we spend. Some kind and sympathetic friends have advised us to raise the yearly subscription of **Darshana**, as there is hardly any other journal of this type and quality, which goes so cheap, and as the postage itself is very high. If postage and bookseller's,or agents' commission is discounted,then we give subscribers about 500 pages of **Darshana** for about Rs. 7/- Shillings 15 or dollars 2. We have thankfully rejected the proposal atleast for this year. We shall try to enrole more subscribers to be self-sufficient. At no time it is our solemn pledge, shall we run **Darshana** for profit.If there is any surplus at any time in the life of the journal it will be distributed among the contributors and Managers of **Darshana.**

Darshana will now, thanks to the objections of the Registrar of Newspapers appear in the name of **DARSHANA INTERNATIONAL.** Despite the change in the name the Spirit and the Policy will remain identically the same. Except for the name **Darshana** (=Philosophy), which happens to be Sanskrit and Indian and for the fact that is is printed in India, the journal belongs to humanity and keeps above all the prejudices of country, race,colour,creed and doctrine.We want and mean to retain this character. **Darshana** is also not philosophical in the limited and narrow and particularised sense of the term, and that is why it has not been named as 'Philosophy'. The word '**Darshaha**' as explained in the first issue, means much more than philosophy.It means an Outlook based on Insight exercised on the Data gathered by the basic sciences and human experience. Hence **Darshana** welcomes contributions from all thoughtful writers, which help the reader to widen his outlook on life and the Universe. Sciences, it is well-said are the eyes of philosophy; but eyes alone do not give us understanding, which comes from thoughtful comprehension of what is observed. External observation is not enough. It must be supplemented by the internal observation of the vast and deep mental and spiritual worlds within oneself. That is why **Darshana** publishes articles on religious and mystic experiences as well as those on General Science,Psychology,and Sociology.That is perhaps why **Darshana** has a wider appeal than any orthodox journal on any particular science or philosophy.It has, unfortunately, or fortunately, not offered to its readers any ready-made outlook. It aims at making the reader widen his horizon, think himself

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to form his own outlook,and also demolish his outlook if it is too narrow by opening his eyes to the facts which were perhaps unknown to him before. **Darshana** is not a propagator of any system of philosophy, Indian or Western, ancient or modern, or of any particular thinker. Its only purpose is to make its readers acquainted with various types of thinking and of various facts discovered by scientific research.

We welcome in our midst as members of the Editorial Board some more eminent scholars from U.K., Canada, France, Belgium, U.S.A.,and Mexico,who have very kindly agreed to serve **Darshana** by their valuable experience and scholarship. They are Dr. A.C. Ewing, Dr. H. D. Lewis (U.K.), Dr. Louis Lachance O.P. (Canada), Dr. Pierre-Maxime Schuhl (France), Dr. J. Nuttin (Belgium), Dr. Henry Winthrop (U.S.A.), and Dr. R.S. Hartman (Mexico). I am sure Darshana will continue to work for Humanity under the guidance and co-operation of eminent scholars who are on its board of editors.

May **Darshana** continue to serve its readers for the third year also in the same way, and in a better way than, it has done for the last two years. No human creation and work being perfect, **Darshana** is also not perfect and free from defects.We crave pardon of our readers for all sorts of its shortcomings and mistakes,and hope they will continue their support. May **Darshana** live long.

J. P. Atreya—

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EDITORIAL

A PLEA FOR BIBLIOTHERAPY

AFTER wars among nations and political ideologies, groups and parties have ceased on earth, an era of human war against disease, poverty and ignorance is likely to dawn. Innumerable methods of prevention and cure have already been discovered and invented by benefactors of mankind to grapple with all sorts of ailments humanity is subject to, and more and more efficacious ones are on the horizon. A mere mention of the various systems of prophylactics and therapeutics will occupy a long space; and it is not our purpose to list them here: It is surprising and deplorable, however, that many of them are at present incompatible, and are based on quite opposite principles and postulates. The practitioners of the different methods are too often fanatic about their own methods, and do not see eye to eye with one another. They do not even meet on the same platform. Just as there are warring sects in religion, and fighting groups in politics, there are schools in medicine, belittling and decrying one another, to the bewildering confusion in the minds of the sick. Apart from Magic, *Mantra*, *Yantra*, Prayer, Blessing, Hypnosis, Autosuggestion, Psychoanalysis, Psycho-synthesis, New Thought, Christian Science, Astrology, Gems, Colours, and Quackery, etc. which also seem to cure and help the sick, there now in vogue in the world, and particularly in India, the *Āyurvedic*, *Yunānī*, Allopathic, Homeopathic and Naturopathic systems of treatment. There is practically no co-operation, coherence or correlation among them. The patient and his guardians do not know on which to depend except on account of some irrational prejudice for or against some of them. Every patient, if his ailment is a prolonged one, tries all of them one after another, knowing nothing about the propriety or efficacy of any. It is only by a blind method of trial and error that he pins his faith in one of them, and finally yields to it. Accidental suggestion by a friend or visitor also determines the choice. It is perhaps due to his own desire, will and expectation to be cured, and to his faith in the treatment, and not by the efficacy of the treatment given to him, that he gets rid of the disease.

It is too well-known that doctors do not believe in the efficacy of their own treatment in case of their own wives and children, and are not often themselves able to cure them. It is a proverbial truth that the wives of doctors are seldom healthy. Neither the poor patient nor the guardians know much about the nature, the causes of the origin and continuance of the disease, and names, properties and efficacy of the medicines administered to him by the doctor, who himself is ignorant about all the after-

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effects that certain medicines may produce on the body and mind of the patient. Very often many unexpected and undesirable after effects are produced by medicines which quickly cure certain diseases. We know some persons who are in the mental hospital on account of over-dozes of certain well-known "wonder-drugs". A lady known to us who and her husband are quite healthy, gave birth to polio-stricken baby on account of certain injections given to her during the pregnancy while all her other children are very healthy and normal in every way. Very often doctors themselves grope in the dark about the nature of the disease and the suitability of the medicines administered for it or the particular method of treatment chosen. And, in these days of universal adulteration often the doctors do not know what they are administering to their patients. The treatment is often a matter of accidental hit or miss. Sometimes the patients become experimental subjects for the doctors to try newly discovered medicines on them.

The time seems to be ripe now when patients are not unconscious should cease to be like dumb-driven cattle, mere play-things in the hands of the doctors, or experimental subjects for their researches. They should know as much as possible the nature of their personality, the nature and symptoms of their diseases, the precautions to be taken during them, and the well-known and well recognised methods of their treatment. They should be aware of the medicines which are being administered to them, and the effects they are intended to produce. They should know the progress the treatment is making or the harm that it is doing. They should be acquainted with the general principles of bodily and mental hygiene and with the effects mental conditions produce on the origin, development and cure of their diseases as modern psychosomatic medicine has discovered. They should become active co-operators in the cure and should exercise their will to be cured. Treatment should no longer remain a one-sided affair. Both the doctor and the patient should be active partners in it unless the latter is unconscious. Patients should awaken to the need of responsible and active co-operation on their part.

It is easily possible to do so in this age of knowledge and literacy. Enormous literature has been published on all and sundry topics connected with health, hygiene and disease, on the nature of man, on the functions of the body, mind and spirit, on the extraordinary powers of thought, and on the various methods of cure. It is the personal and social duty of every individual to know as much about these things as possible, and in the light of the knowledge to live a healthy and useful life. All sorts of sickness are contagious in the widest sense. Unfortunately, however, most men and women do not know the books they ought to read for the purpose; and no guidance is available to them in this connection. Moreover, the literature on the subject of health and happiness is so vast that no individual, however rich, can afford to have it in his own personal library. Even if he can, it will be for his own good alone. It is public libraries

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and the libraries of universities and other academic institutions that should collect all such books under a separate section on HEALTH—physical, mental and spiritual.

Even though at present many such books are present in our libraries, it is not easy to find them, as all the books that help man to keep healthy and happy are not found in one place. Library catalogues or card indices also do not help very much, Even if all the books ordinarily classed as on Health, Hygiene, Diseases and Treatments, are put under this section, there will remain many more which are highly conducive to health and happiness and are out of the seeker's reach. Books like of those of James Allen, O. S. Marden, C. D. Larson, Dale Carnegie, Ralph Waldo Trine, Emerson, Freud, Alder, and Jung, and books like the *Philosophy of the Yogavāsiṣṭha* the *Bhagavadgītā*, and some of the *Upanishads*, etc.which rejuvenate, inspire and change the readers are never classed under the section of health.

What is, therefore, urgently required is that some scholar, professor or library officer, imbued with the spirit of service to mankind, should become interested in exploring all the books which throw some light on or help in building health and happiness in all their aspects—causes, conditions, nature, defects and their cures etc.,—and prepare a systematic, comprehensive, and descriptive catalogue of them. As far as possible all such books should be collected and put under the section of Health and Happiness in libraries. A library officer should be kept in charge of such books and he should be able to advise the needy reader to read particular bcoks helpful to him. He should act as a 'friend, philosopher, and guide' to those who come to him to seek for health and happiness.

It is not merely a bibliography on health and happiness that is aimed at and suggested by us. Books are by themselves inanimate objects, a mere possesion of them or mere their existence in a library is of little worth. What is really required and worthwhile is coming in contact which the experiences and thoughts of the authors, and trying to experience and realize them in our own lives. Knowledge is not only information; it is a live wire of power and wisdom. It brings about positive effects and desirable changes in our life. Association with great minds tends to make us great; and association with health and happy persons tend to make us healthy and happy. Certain books, such as the *Yogavāsiṣṭha*, those of James Allen, Ralph Waldo Trine, and C. D. Larson when read and digested makes us quite different. Ignorance is the root cause of all evils, including physical and mental sickness, according to the *Yogavāsiṣṭha*. When it is removed, all its effects—physical, mental and spiritual diseases—tend to disappear. The *Upanishads* tell us "*Na rite jnānāt mukti*" There is no freedom from evils without knowledge. The Buddha also said that the root of all evils of life—sickness, suffering, old age, death and repeated rebirth—was *avidyā* ignorance. We may, therefore, say that ignorance about ourselves is the root cause of all our sufferings—

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physical, mental and spiritual—, and knowledge of ourselves in all our aspects. levels or phases—physical, mental and spiritual; conscious, unconscious and superconscious; healthy and unhealthy; happy and unhappy,—leads to health and happiness of all kinds.

Patients suffering from some disease particularly and first of all, need this knowledge. With this knowledge they will be liberated from the abject thraldom of doctors and medicines. They will gain much independence, and will learn to judge properly the propriety and suitability of the particular treatment or system of treatment. Healthy persons having this knowledge will scarsely fall a pray to diseases, because, knowing the causes of the various diseases, they will be able to prevent them. This knowledge will not only prevent diseases but will also prevent the symptoms of old age, and escaping from them one will live long without senility. Ancient Indian psychology did discover the mental and physical causes of death also, and a knowledge of them and their avoidance will tend to give man victory over the death. The *Yogavāsiṣṭha*, a great work of ancient India, tells us in details how to live a long, healthy and happy life free from sickness, senility and death.

What is most needed at present is a detailed and systematic work on this kind of treatment—*Bibliotherapy*. It should give us the names and publishers (and prices) of all the books that are conducive to the wide-spread Self-knowledge of man, that tell us of the various physical, mental, spiritual and environmental factors that bring about diseases. the various systems of their treatment and their comparative merits and demerits, nature and symptoms of various diseases, the well-known and well-tested treatments and medicines for them, and also the various methods of keeping fit and healthy. The writer of the book must be a well-read person, free from passion or prejudice for any school of thought or any system of medicine, interested in the most comprehensive well-being of human personality, imbued with the spirit of service to mankind, and not wedded to any system of medicine.

We should also evolve a new system of classification based on the principles of this new science or new branch of medicine. The Catalogue of this section in libraries should be more descriptive than ordinary catalogues are. It should summarise the principal teachings of the books catalogued.

We are sure, in the course of time, when this idea has spread and been appreciated enough in the world, there will be courses of lectures in universities and colleges, and a section of books in libraries on BIBLIOTHERAPY.

B. L. Atreya

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Prof. William Ernest Hocking,
Born August 10, 1873.

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THE VALUES OF VARIETY AND THE NECESSITIES OF UNITY

WILLIAM ERNEST HOCKING

HUMAN experience from infancy onward faces an ever increasing complexity of circumstance. In presence of this multiplicity of things and events, each one struggles to maintain his own unity, the integrity of his personal life.

We are helped in this struggle by the simple art of giving names, not personal names but names of classes, classes of increasing scope. Every name we thus apply provides a One for a Many; and as we group the classes in wider classes, prepares a unified grasp of the Whole. At every stage of this journey The Whole is vaguely present to us in its background identity as the One with which we have to do,receiving this wealth of mass description.

This mental unifying by way of class-names has a vast importance for action. To know to what **Kind** a thing or event belongs is to have an inkling of **what to do** with it. Thus the progressive finding of Ones amid the Manys of experience is a measure of **self-preservation.** At a time like the present, with its expansion of all the arts of exploration, the need for such unity is intensified. We live in an age of too-muchness,—too many events, too many reports of others' experiences, too many good books... too much for finite minds...the hoped-for Unity recedes at a rate faster than our advance...

Unity by classifying is a needful empirical beginning; but is there not a deeper, continuous, more living and original awareness of The One ? And in obedience to that awareness,must we not labor for **a more concrete unity of mankind,** a cultural unity of science and art, and beyond that a **moral and legal,** if not a political unity ?

The answer is affirmative. But a caution is needed.

I. Are Unity and Plurality Separable ?

In seeing Unity as our refuge from confusion and despair, we risk developing an aversion to plurality as such, forgetting the essential services of Variety to the meaning of our existence. It is not altogether evident that Unity can retain its meaning if all Plurality is cancelled, for the One is usually significant because of what it combines: it ones its own Many. So far as this is true,we must certainly guard against a partisanship which should exalt Unity as **against** Plurality. But aside from that let us recall that the mind takes a certain satisfaction in its capacity to master pure numerousness as such.

Take, for example, the letters on an alphabet,—let us say twenty-six

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arbitrary shapes for the various sounds of a phonetic analysis of words. These shapes are combinable into the thousands of words of an ordinary vocabulary: their specific differences are their virtue; and their easy mastery in childhood is a symbol of the human interest in variety per se. Recall the delight with which Y.C. James Yen demonstrated,about 1916, that uneducated Chinese coolies could master 1300 words-characters, the equivalent of fifty phonetic alphabets,and thus, by inaugurating the Mass Education Movement, made possible a new stage of democracy in East Asia.

The joy we take in the mastery of manyness (the memory of names, addresses, legal cases and decisions...) does doubtless admit the validity of a "too-many" judgment at some point, suggesting that the universe could become too populous for the significance of any one person; and that Bruno was wholly wrong in holding that God is more worthily expressed in an infinite than in a finite universe. I will not here deny that an infinitude of solar systems, galaxies, presumable inhabitants, would somewhat modify the apparent import of any one world,and perhaps dampen the interest in cosmic excursions which could at best reach only a provincial edge of an expanding universe. I confine my present comment to the present value of finite pluralities in the world as we have dealings with it.

The cosmological thinking of mankind—various as it is—everywhere makes the assumption that there is a universe which can be meant, if not imagined, as a totality; and that we may consider its history, perhaps its single origin, without losing its internal richness of content, its capacity for change, for novelty, for surprise. The simplest of these cosmologies, I presume,is that which summarizing the cosmos as a duality,derives that duality from unity.

How often has human reflection resumed the totality of being as a pair of opposites—good and evil, life and the lifeless, mind and matter, male and female, substance and the void, positive and negative.....And with this reduction, the drive for unity often results in a mystic absolute which manifests its nature by internal separation into these opposites. No great civilization has been without its representative of this mode of thought, whether the authors of the Rig Veda Samhitas, or Lao Tze;or Plotinus, or Tauler, or Spinoza, or contemporaries such as Mahatma Gandhi (in occasional utterances*) or perhaps our American poet,Robert Frost—though he would doubtless repudiate the title of metaphysician—who has recently composed these lines:

Nature in her inmost self divides
To trouble man with having to take sides.....

*As in his 'Spiritual Message'; 'There is an indescribable, mysterious power that pervades everything...there is underlying all that changes a living power that is changeless, that holds all together, that creates, dissolves, and recreates...Law and the Lawgiver are one."

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But none of these thinkers, I believe, conceives that the One is sufficient unto itself in separation from its products: the absolute One **requires the creative act in order to be itself**, or, as Swami Prabhavananda has recently expressed it, "God is not God until he creates".[1] The one cannot stand alone.

II. Variety in the Search for World Law.

If it is true that the One requires the creative act in order to be itself we must think of the One not as eternal and infinite repose, but as an inner impulse directed toward otherness. We might venture a crude description of that impulsed as an **urge to create.** We cannot use human language with assurance here, but we may borrow the words of a 10th century Persian poet as symbols, deliberately mythical:

> The voice from Heaven crying in the night:
> My soul is weary of My lonely throne;
> Unloved is He Who rules the world alone
> Is sole, supreme and solitary might.
> One crowning wonder yet remains to do;
> Behold I make this mean and crumbling clod
> The loved and lover of almighty God,
> Almighty in power, almighty in loving too.....[2]

Husayn al Hallaj was not misled by his own imagery. The truth he thus adumbrates may be simply stated thus: that Being (Existenz) is not blank consciousness, but motive, tending to divide as I-and-Thou, with a mutuality of feeling. This feeling, in the created being, would have the **coloring of duty** toward the creator.

And the duty toward the One would continue in the mutuality among created selves, whose most elementary relations involve an 'I', a 'you', a 'common world', and a notion of 'ought'. These are the elementary factors which take specific form in the rules of ethics, of custom, of law, in communities of persons,--custom being an accepted type-solution of a recurring conflict of interests, and law a coinage of custom with the sanction of authoritative definition and support. No historic community could continue without the recognition of law as an expression of its 'character', worked out by way of its own experience.

To this extent, law is necessarily experimental it answers the question "What customs have you found conducive to the good life, as a union of duty and life-fulfilment ?" For this reason, communities differing in climate, soil, geographic position, resources, and traditional spirit will **naturally develop different systems of law,** though all will recognize what Kant describes as "the law that there be law." And this, the spirit of lawfulness, will show itself in that effort for consistency in the laws which we call codification.

The need of codification arises chiefly as communities encounter one another through travel or commerce or conflict and have to come to terms

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[1] The Spiritual Heritage of India, Allen and Unwin, 1962, p. 26

[2] Translation by Sir Cecil A Spring Rice, Poems, 1920, Longmans, Green and Co., London.

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with differing customs, but also as the devising of new tools and modes of life introduces changes of custom. Hence the inventive and travelling communities of America and Western Europe have been obliged to come to codification sooner than the stable communities of the Orient. And the "common law" countries are driven to it earlier than the "Roman law" countries of central Europe, whose system of law has been from the beginning more aware of the logic of governing principles.

It is not surprising that the stabler states of the Orient, coming late to the point of reflection on their own legal systems,especially at the points at which secular law separates itself from religious precept, should make much use in codification, of western codes. The surprising thing is that so much of the western codes can be of service to the Orient. It was to be expected that civil law,including commercial law,and also criminal law should follow the patterns of the western states which were bringing their habits and ideas with their practical dealings thrust upon the Oriental communities.

In India, after the mid-nineteenth century, English law in respect to civil and criminal codes practically replaced Hindu law in these branches, leaving the **statut personnel** (as bound up with religion and custom) to traditional Hindu law. The Privy Council in 1868 pronounced that"under the Hindu system clear proof of usage outweighs the written text of the law",a particularly satisfactory recognition of local right since at that time an authoritative British"written text"would have been hard to find!

In the term from the 19th to the 20th century, Europe was busily revising its own codes. The German Code of 1900, completed in 1908, became an available model for an Oriental people, eager to shake off the "unequal treaties"by satisfying the intrusive foreigner with a native brand of justice. The Japanese Codes were drawn up on the model of the German Code. And via Japan and Germany (and not without aid from the notable law school in Soochow) the revised Roman Law became the formal model for the pre-Communist civil code of China, the first volumes of which were published in 1930 under the elitorship of a Dr.Wang who had studied law in Germany. In a preface to the English translation of volume I, General Principles, the editor remarks that China is following the "principles which the science of jurisprudence is now spreading over the world"; but that there are two bodies of law which must remain peculiarly Chinese, namely, family law, and the law of real property, especially of agricultural land.

I call especial attention to these important reservations both in India and in nationalist China,—reservations in the inrerest of national habits and traditions from the otherwise universal principles of law. These reservations represent an important aspect of the institution which today offers the chief difficulty in the way of a workable international law. That institution is **the nation.** Any genuine world community must be based on a fundamental agreement on those ethical principles which govern

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peaceable relations between man and man. That there are such principles, universally valid, is guaranteed by the cosmic outlook we have traced which derives the Many from the One.

But the translation of principles into law involves other factors. It involves the development of customs from lacal experiences and traditions and human qualities and beliefs. In brief, there is an **experimental factor** in any local community's habits; and that factor is precious, first of all to the people whose temper it expresses,but then also to the rest of mankind, who need to know to what extent their own customs are relative to their histories, and not necessarily universal ! It is this mixture of the universal and the local which creates **the nation.** And the "equal sovereignty" of the nations in U.N. means precisely this,—not that there are peculiar national preserves of interest, but that there are values in the experiment of their law-making that may be of value to all.

Letus clarify this situation by defining a nation as **an experiment in law-making.** Then the situation of a **working** international law becomes definite.

Customs can grow up only in neighborhoods. They represent the locally accepted solutions of the commonly arising ethical issues, often affected by the ideas and feelings cultivated by the prevalent religious outlook, especially in regard to marriage, relationship, hereditary property rights, interfamily obligations, occupation, education of children...In this respect we must recognize that there is **no such thing as a world custom,** and can be no such thing. And if all law were customary, an international law would be a failure from the start.

But there are universal situations which have universal norms. Maritime law and to some extent commercial law tend to be free from national limits: the law of jettison, valid in the ancient port of Rhodes,is still valid in every great world port. There is a field of "natural law" well expressed in the principles of Ulpian as quoted in the Digest,and approximated in the various versions of the "Golden Rule". The ultimate formulation need not be insisted on: it belongs to the interpretation of the creative urge of the One,and our response to that world-disposition.

What we here have to plead for is **respect for variety** in the regions of law which are still nourished by local experience. The One must not be absorb the Many, for the Many are sources of enrichment for the meaning of all legal and political existence. And perhaps also the divine Being is richer for the manifold experiments we call the human individuals.

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PSYCHOLOGICAL FACTORS IN CONTEMPORARY LIVING

HIRSCH LAZAAR SILVERMAN

LIFE involves philosophy, psychology, humanism, religion and education, as well as scientific endeavors; and, in the course of this discussion, I would like to deal briefly with each of these areas of human thought, and conclude with some contemporary implementations for the young men and young women graduates from colleges throughout the land.

Better than I can indicate to youth, time is the raw material of life. Every day unwraps itself like a gift, bringing us individually the opportunity to spin a fabric of health, pleasure, and content, and to evolve into something better than we are at its beginning. Success is contingent upon our effective use of the time given us. But the gift of time brings no magic with it. We must continue to study and to apply our living to get the most out of the passing years of our lifetime.

Every passing minute is a juncture of many roads open to our choice. We cannot stand still. Choosing between alternatives in the use of time is evidence of one of the highest attributes of humanity: freedom of will.

To us as individuals time is the essence of our being: A philosopher thinks of time as the past increasing by diminution of the future; and we should not demand of life the performance of hopes and aspirations which only the passage of time will ripen.

Time, then,—as weeks, months and years—is an asset which we cannot lightly afford to waste. The habit of wasting it is like a sullen weed, spreading greedily over our lives. Sometimes habit and custom lure us into many wasteful practices, whereas time should be saved by forming proper habits.

Yet, what each of us may well value most is transitoriness. The passage of time is not sad; it is the very soul of existence. It imparts value, dignity and interest in our lives. And therefore, to have time for everything we

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wish to do, we need to measure what we spend our time on, in terms of its value in achievement and in happiness.

To youth I say; it is mandatory that you apply fearlessness, calling-a-spade-a-spade, laying-open the sores of the outer world, with acumen and good-will and with intelligence. You must remember always that the disquieting effects of our present unsettled world must be keenly felt by responsible, well-balanced adults. It is now required of you as young people to find yourselves, to define yourselves, and to achieve a true sense of direction and value in relation to yourselves, to your peers, and to the society arround you.

It is for youth to know that, in love of freedom, we as Americans are truly united, and together we can forge a still better nation in this world of ours—a still stronger people, free, vigorous, courageous, confident, and without bigotry. We can prove to the world by the success in our individual lives the unbounded greatness of free men living in peace. Abiding fear or nagging doubt has no rightful place among us. With our skills, our resources, and the spirit that only free men can have, there is no challenge before us that we cannot meet and master.

But it is required of us as persons to live to the limit of our individual capacities. There are things to be done all around us; and if we do them, we will have no time for fear. While jealousy, hatred and vengeance are the symptoms of disease from which our society sometimes suffers, it is for youth to point out by daily living that such characterstics are diseases of man's soul, as malnutrition is an illness of man's body.

One of the major concerns that we have in our day is with a world without war. I say to you that there will be peace if we insist on it, if we work for it, and if we care enough. To teach children to cringe beneath their desks at schools, or for us to crawl like animals into the earth in bomb-shelters in fear of exploding hydrogen, is for mankind to consent to madness. Let us not think in terms of thermonuclear survival; let us instead think in terms of humanity, morality, and the sacredness of every individual.

As the Chancellor of Washington and Lee University recently stated: "War, with its tidal waves of destruction, slaughter and grief, is the answer to no human problem, and it is an insult to the intelligence that God gave us that we cannot find other answers." The new frontier of mankind is not only in outer space; it is here in the transformation of human life on this planet.

But, to be sure, in the words of Norman Cousins, there is "The transformation today of otherwise decent people into death-calculating machines;...the acquiescence in the inevitability of disaster; the cheapening of human personality, with its concomitant of irresponsible fatalism... as part of an already existing chamber of horrors" in our society. But our life is changing happily; and, in this respect, mankind, in the words of the late scientist Arthur H, Compton, may well be in "the early stages

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of evolution", and "In such attributes as clarity of reason, appreciation of beauty, or consideration of our fellows, our remote descendants may be expected to excel us as greatly as we are in advance of the Java ape-man." Truly, man holds the keys to his own sound destiny.

There is in man's soul a flowing equilibrium between good and evil, the noble and the base, the sublime and the ridiculous, the weighty and the trivial. In a book titled *How to Be Happy Though Human*, by W.B. Wolfe, we are told that "If you observe a really happy man, you will find him building a boat, writing a symphony, educating his son, growing double dahlias in his garden, or looking for dinosaur eggs in the Gobi Desert. He will not be searching for happiness as if it were a collar button that has rolled under the radiator. He will not be striving for it as a goal in itself." The emphasis, then, in the philosophical sense, is that we have the individual responsibility of placing greater emphasis on sound moral concepts, ethical practices and true professionalism in our lives.

Happiness, after all, should not be looked upon as a reward for a good life, but as the natural effect of it. College graduates and other intelligent adults will be happy if they are exercising their vital powers along the lines of excellence in a life which affords full scope for development. Nor is happiness a negative or passive thing. It is the outcome of things we do, the product of positive thinking and active living. It often is made up of little, everyday incidents; of having something good to do, something to love and something to hope for.

Emerson told us this: "We learn nothing rightly until we learn the symbolic character of life. Day creeps after day, each full of facts, dull, strange, despised things, that we cannot enough despise—called heavy, prosaic and desert. The time we seek to kill: the attention it is elegant to divert from things arround us. And presently the aroused intellect finds gold and gems in one of these scorned facts—then finds that the day of facts is a rock of diamonds..." And we have in our educational pattern no less a place for the indedendent thinker who is not fearful of dissent. While conformity admittedly is still a powerful and growing attribute of modern society, operationally inner freedom of the individual is a necessity. Rigidity and constriction are the sure road to world catastrophe: and one of the major hopes for the future is that, through education, youth in time might utilize knowledge to develop flexible, adaptive, creative thinking in the process of learning to be truly free individuals.

Each of us must know through study both the society and the individuals with whom we live if we are to understand the functions and the malfunctions of the human mind. We need individually at least six basic behavioral characteristics: The first is **self-reliance**, to do things independently of others, to depend upon one's self in various situations, to direct one's own activities, to act responsibly and to maintain emotional stability. The second characteristic is that of **personal worth**, through which one feels well-regarded by others and has faith in his future. Another

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characteristic is that of **personal freedom,** in which individuals are permitted to have a reasonable share in the determination of their own conduct and in setting the general policies that govern their individual lives. The fourth behavioral characteristic involves the **feeling of belonging,** through which the person enjoys the love of his family and cordial relationships with people in general. The fifth has to do with **social standards,** in which each of us recognizes the rights of others and knows right from wrong. The final behavioral characteristic that has significance concerns **community relations,** in which each of us has the responsibility of good adjustment to the community, in which we also respect the laws pertaining to general welfare.

I point out, that the development of character is an aspect or quality of personality. For character connotes living according to principles; and is expressed in conduct, in moral integrity, in inculcation of true and worthy ideals, in training of the will, and in formation of proper habits, as well as in establishing one's full emotional stability.

I urge upon youth renewed spiritual insight. There is need for such spiritual insight to keep pace with our modern world. So much is pressing in on human beings today that few of us have time to stand still long enough to evalute it; and, yet, we must not gulp life and taste little of it. We must instead savor life. As individuals, we must make personal truce with inner faith. We must **not** be indifferent. We must maintain peaceful co-existence with peoples of all kinds. Our vision must include non-racial, democratic implementation throughout America, upholding the rights of all who live in America to enjoy equal rights and responsibility **fully** with all others. On these principles we must be uncompromising.

For the aim of education is not to produce graduates who are merely informed and skilled but without moral and religious commitments. The aim of education is rather to produce citizens of deep and intelligent convictions. For Education involves implications that are moral and religious in nature. Religion in its comprehensive sense maintains the values of the sanctity of the individual, reverence for human personality, the understanding of differences among us, appropriate care for the handicapped and the underprivileged, kindness towards all other peoples, and a sense of true brotherhood. "Religion which is interested only in itself, in its prestige and success, in its institutions and ecclesiastical niceties, is worse than vanity," Dr. Samuel H. Miller, Dean of Harvard University Divinity School, points out; and further, "Religion reveals itself in struggling to reveal the meaning of the world."

Moreover, we must remember that "tolerance" is not the alternative to bigotry. We must be biased only towards things good, and bigoted towards nothing and nobody. Men of intelligence and goodwill **can** deal with controversial issues forthrightly and, in the process, strengthen rather than weaken the bonds of concern and affection. **For no issue is humanely insoluble.** We are fast coming to an increase of mutual knowledge and

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trust. Faced with the impossible and the imponderables of living, men are now coming to a more fervent reliance on God, for whom the impossible is always possible.

In fact, education or religion or the sciences or any intellectual discipline cannot long endure in any department of modern life if it is merely a garment to be worn, a family heirloom that only overtly endows the wearer with an air of respectability. Our education is then not much more than an idealistic form of human etiquette, a skin-deep code of politeness and gentility that is as unenduring as good manners on a battlefield, unless we invest ourselves as human beings in truth in all that we do.

The Judeo-Christian faith has given us individuality and responsibility. It makes sense to our desire for meaning, which is faith; our need of purpose, which is hope; and our urge to love, which is charity. Religions never agreed that individual life was just a merry-go-round of birth, growth, vigor, maturity, sickness, and death. They have always searched the heavens above for something that would be God's answer to man's questions.

But lasting inter-faith rapprochment can be achieved only through person-to-person relationships on grass-roots level. Real interfaith amity springs from down-to-earth daily contact, and not from pious declarations and manifestos. Instead of talking about interfaith amity, let us devote our efforts to acquainting fellow-Americans with the basic tenents of religious faith of all denominations comparatively through actual teaching and discussion. For knowledge is light; and it can penetrate the dark recesses of ill-will, animosity, and misgivings.

Those of us who believe Education has helped make America the strongest nation on earth, have an important responsibility. Each of us must seek the ways in which he can best contribute to the growing excellence of our educational patterns. We need to identify, clarify, and delineate the knowledge, skills and attitudes that are essential to our educational process. And, to be sure, we are short on people who implement ideas. Education is, after all, to train people to think ahead, **far ahead**; to peer into the future and anticipate what man's needs will be.

For all the years ahead, may youth have the urgent need to study the values of honesty and virtue, the need for firm understanding of values, the emphasis of positive values. For education is to help enhance cultural continuity. Even with the inevitability of cultural change, those of us who are educated are not and should not be educated to lose or to leave our old loyalties and devotions; we are still part of an individual family, and must respect our friends and teachers, and have regard for our older citizens, in loyalty for our culture. What we need to know desperately and always is the matter of our concepts of kinship, our patterns and views of morality, our understanding of people, and of life's meaningfulness.

The educated man or woman would no more think of ceasing to

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nourish himself by more learning every day than he would considerceasing to nourish his body by failing to eat. Learning is not merely a process of attitudinal change. It is a process of change in concepts, abilities, values, habits, and symbolism. When these things change in each of us, they produce changes in our behavioral manifestations which we call attitudes, appreciations, and loyalties. They also produce better thinking, better problem-solving, and democratic tendencies.

Discontent and ignorance are constant dangers to our liberties. All of us who cherish our freedoms must therefore work together to decrease ignorance, and to prevent the easy exploitation of discontent by cooperating for realistic and basic solutions of our social, economic, and educational problems. For all achievement is perilously fragile unless it is based on fundamental truth: The quiet strength of the happy life rests upon principles. Because we live in a welter of conflicting interests we need standards to which we can hold fast. Only so have we any scale by which to measure the goodness of the interest. Otherwise, we are driven to the use of stop-gap expediency, which is an uncertain tool at best.

I urge youth to set standards, to maintain principles of living, not just rules of conduct. A principle is not like a rule. The rule asks nothing more than we obey; a principle requires us to do our own thinking. A rule gives us credit only for being a creature; a principle gives us stature as a person. And principles are mingled with a set of values. Each enhances the other. Together, they provide the ultimate motive power appropriate to human beings. There can be no purpose in striving toward the good life, nor any way to keep score of our progress, unless we have a scale of values. But this sense of values does not appear suddenly from some volcano-like eruption, but must be built gradually during all the years of one's life.

Youth must have faith, a quiet, resolute conviction. To youth I say: Keep in the best possible physical health; plan your life with plenty of rest and recreation; find work in line with your abilities and interests: develop hobbies to enjoy in your free time; cultivate some community activity which you like and can do well; seek friends you enjoy and maintain friendships; do things for people who need them; try to help and to please others; make decisions after reasonable consideration; assume responsibility that is rightfully yours; face reality squarely and courageously; enjoy the beauty that comes your way; and exercise your sense of humor by laughing with others and sometimes at yourself. Give some thought to knitting well into a sound pattern your own personality, by being calm, sensible, and intelligent; by listening to reason and by accepting good advice; by confiding in your parents, and by sharing ideas with others; and by thinking fairly and honestly.

More and more in our day we need individuals with the character of quality and the quality of character. There are objectives in living that may be outlined briefly; Give primacy to the human and the spiri-

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tual, rather than to the material values of life. Encourage in yourselves and in others the daily living of the Golden Rule in all human relationships. Develop, by precept and by example, a more intelligent, serviceable and aggressive citizenship. Cooperate in creating and maintaing that sound public opinion and high idealism which makes possible the increase of righteousness, patriotism, goodwill, and justice.

Today, intelligence is not enough: we need character and morality in living. For moral purpose is the only real distinction between men and the beasts of the field. Youth must try hard to mature into men and women of deep integrity, high honor and great courage.

Youth must not be merely outwardly religious but inwardly secular. Youth should be encouraged to attend church and participate in its sound activities and functions; for religion can be a tutor of one's character.

Youth should drink the brimming cup of life to the full, but drink it wisely; Be healthy and you will be happy; be happy and you will be good; be good and you will be vigorous of body and of mind. Exercise yourself daily—your mind in thought, and your body in action. Start developing your character fully—by kind words, considerate actions, thoughtfulness, and encouragement of others. Remember that character deals with substance, not with show.

Youth must learn to be mature. Through education, youth has developed the awareness of the requirements of home and of society. Now youth must share with others as a vital part of maturity.

Youth must continue to read. Reading gives power and knowledge, and widens comprehension of personality.

Youth must never forsake what is natural—in living, in writing, in thinking, in speaking. Shun artifices and tricks and fashions. Gain the tone of ease, plainness, and self-respect.

Youth must develop a social sense. Upon the development of social sense depends not alone the fullness of individual happiness, but very existence as an individual.

Finally, to all youth: good health, good work, good fortune, good character, and be grateful always for life's priceless gifts of beauty, labor, love, and wisdom. Live a full and useful life. Enroll under the banner of a high cause. You are only what your goal in life is. Take a stand for truth and justice. Believe in human relations and in humanity.

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ON THE EARLIEST CHRISTIANITY

GUSTAV E. MUELLER

ESSAY II.

FROM THE HISTORICAL JESUS TO CHRIST, THE SECOND PERSON OF THE TRINITY

IN my first essay I have isolated a possible, even probable reconstruction of the historical Jesus; he did not found Christianity, but was an accidental occasion thereof. In this second essay the question is: How did he grow into the Holy Christ,the second person of the Trinity,which became official dogma in 325 ?

This question is inseparable from the growth of the Christian religious imagination, deposited in various layers of the Jesus literature. To unravel this growth, the application of Hegel's phenomenological method is helpful.

Hegel's *Phenomenology of Mind* is based on a simple but inexhaustible principle: the true meaning of any essential world-view is inseparable from levels of consciousness viewing the world;every intended 'object' of any kind of cognition is correlative to the cognitive intention of the subject apprehending it.

If this phenomenological principle is applied to that body of Greek literature which is known under Paul's title "New Testament",a dialectical movement is discovered to unfold itself. Its intended "object" of worshipping cognition, "Jesus Christ", changes together with the intending acts of religious apprehension.

This movement of successive correlations between the Christian consciousness and its "object" is such that every movement of triumph also prepares its own defeat; it contains its own limitation, self-contradiction and disappointment. A new position arises to correct this failure, to overcome this disappointment. But since the positions that are corrected nevertheless are also preserved—in the very negation of those who correct them—the whole movement is both its own immanent critique,as well as the enrichment of its starting point.

The immediate beginning of Christianity is the cross of an earthly story and a supernatural myth. There is, therefore, no historical Jesus apart from a non historical "Savior". The logical meaning of this mythical imagination is, that Being is a dialectical unity of opposites; it is both eternal and temporal, infinite, and finite, absolute and relative.

The Gospels

It took a century of logical, historical and philosophical research to

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establish the succession of layers and deposits of the Christ literature. Already **Herder** (around 1800) recognized that the oldest of the Gospels is that of Mark; there is no tension yet between Jewish-Christians and non-Jewish Christians. The "sayings of the Lord" from "source Q" are absent. This gospel was written in the seventies. According to the dubitable **Acts**,Mark was the son of a woman,who was a friend of Peter. The equally dubitable first history of the church by Eusebius quotes an"Elder John" (possibly John of Patmos, the author of Apokalypse) as contradicting the Acts by saying: "Mark having become the interpreter of Peter, wrote down accurately what he remembered, without, however,recording in order what was either said or done by Christ. For neither did he hear the Lord, not did he follow him; but afterwards, as I said,attended Peter who adapted his instruction to the need of his hearers,but had no design of giving a connected account of the Lord's oracles. So then Mark made no mistake while he thus wrote down somethings as he remembered them; for he made it his own care not to omit anything that he heard or to set down any false statement.

Schweitzer comments· Its "complete want of connection, with all its self-contradictions, is ultimately due to the fact that two representations of the life of Jesus, or, to speak more accurately, of his public ministry, are here crushed into one; a natural and a deliberately supernatural representation. A dogmatic element has intruded itself into the description of the Life—something which has no concern with the events which form the outward course of that Life. This dogmatic element is the Messianic secret of Jesus and all the secrets and concealments which go along with it."[1] "Two sets of narratives are worked together, so that we have a complete disorder."[2] Since Schweitzer wrote this, Rudolph Thiele in his *Jesus Christus und die Wissenschaft*, (Jesus Christ and Science, 1938) has discovered not two, but three sources from which Mark had compiled his Gospel. Because Mark compiled his gospel out of three different sources, there are around a hundred repetitions on thirty pages and the many contradictions between repeated,but different stories.In one source, Jesus keeps silent at his trial; but his "Messianic secret" is betrayed by Judas; whereas in another source he announces that he is indeed the Messiah—how does the source of Mark know this,if there were no witnesses? One of these three sources may go back to Peter—an account of a very short time,possibly two months,in which he met Jesus;the one and only source for the reconstruction of a probable historical Jesus. In addition there are a few corresponding passages in Matthew, which may be remnants of a last manuscript in Aramaic; but which also may be copied from Mark.·

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[1] 336

[2] 385

[3] Rudolf Thiele. "Drei Markus Evangelien';. ARBEITEN ZUR KIRCHENGESCHICHTE No. 26, De Gruyter, Berlin, 1938.

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About the same time of Mark, also in the seventies, *Paul* constructed his theological Christ, linking the Jewish Bible as "Old Testament"to the story of Christ, as the "New Testament";Paul's Christ is the restored "Adam" and God-Man. He is risen from the dead and we are risen together with him by the magic of baptism. His Christ is born neither in Nazareth, nor in Bethlehem, but in Damascus, when the fulfilled "prophecy" of a Jewish Messiah fused with the revealed, suffering, dying and risen God of N ear-eastern religions.

Influenced by their teacher Paul, and the Jewish-Christian **Matthew** (around 75), the Greek anti-Semitic physician Luke (around 90)combine the stories of Mark with Paul's theological construction;adding the"Lord's sayings" from a hypothetical "source Q"; the most famous adaptation in these saying is the "Lord's Prayer" taken and abbreviated from Rabbi Hillel, who wrote "before Christ." These sayings, edited by Matthew as "sermon on the mount",and by Luke as sayings to Non-Jews in Samaria; are accepted as authentic in so for as they are based on the eschatological expectation: the "poor in spirit" in this real world are promised compensations in a fictitious "kingdom to come" immediately. Luke embellishes the story with parables.

Irenaeus in Adversus Haereses, written around 180, calls Luke "the attendent of Paul, recording in a book the gospel which Paul had declared." (Adversus Haereses 111.)

The gospel of Matthew clings to a Jewish Christianity which was bound to be rejected by the Jews and had no attraction to the Non-Jews.

The Jewish question: should I as a Christian pay the temple tax, is answered by a fish-story. Matthew's Jesus asked Peter to catch a fish, which carries the amount of the temple tax as a coin in his mouth—after biting on the bait—clever fish ! (Matthew 17:24-29)According to Paul's construction, "the longed-for shepherd of God's people shall come from Bethlehem" (Micha V, 1), so, in order that the scripture be fulfilled,both Matthew and Luke have some trouble or moving the holy family from Mark's Nazareth to Bethlehem.

Matthew simply sees an angel, while Luke invents a"census";which, even if it had taken place, would not have moved any family from one place to another; let alone a pregnant woman, who was not responsible for Joseph's possessions of saws and hammers.

In order that the scripture be fulfilled a saying in Samuel I, 16, is dramatized: "God has chosen his son from the stables of Bethlehem, to tend his flock."

Mathew constructs a genealogy back to David and Abraham—Joseph's fatherhood is not yet interfered with by the third person of the Trinity, the Holy Spirit.

In the anti-Semitic Luke the genealogy is still more fantastic, back to Adam, so that Jesus can become, according to Paul's theology, the "new Adam", the restored man.

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For Matthew, his Jesus must parallel and surpass Moses: therefore the slaughter of babies lets the holy family make a trip to Egypt, so that the scripture be fulfilled: "I have called my son out of Egypt" (Hosea 11:1) like Moses he gives the law from the mountain and fasts forty days in the desert. Moses overcomes the temptations of the fleshpots of Egypt, Jesus those of the devil.

His Jesus has come to fulfill the Mosaic Law. He says: do not travel on roads to the heathen. People should see your good works and praise the father in the heavens.

Matthew describes himself as a man learned in the scriptures, resembling a house keeper, who brings to his treasure old and new things. But in the antisemitic Luke the "sayings" are said to non-Jews in Samaria; his Jesus finds no such faith in Israel.

There is no trip to Egypt but the Jewish high priest acknowledges the superiority of the divine baby.

He is not to fulfill the law, but makes an end of the law, according to Paul (Romans 10:4).

Luke also follows Paul's condemnation of Moses as instrument of evil angels. (Cor.I.11).

The eschatological prophecy of the historical Jesus of the end of the world, still preserved in Matthew, is toned down to a "kingdom of God in yourself."

Luke admits that he has written his gospel after investigating the writings of others. He looks back on the "last supper" as a Paulinian sacrament.

The second century *Gospel of John* brought together the second person of the Trinity, who is conscious of himself as God and is constantly angry that poor Martha and others do not recognize that they have in him a new dogma present on two legs.

The Eschatological and Angelic Jesus

The *Jesus of Mark* announces the immediate end of the world: "Verily I say unto you, that there by some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." (IX, 1). "Know that it is nigh, even at the doors. Verily I say unto you, that this generation shall not pass, till all these things be done." (XIII, 29, 30). "Art thou the Christ, the son of the Blessed? And Jesus said, I am: and you shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." (XIV, 61-62)

In Matthew, Jesus sends out "the twelve": "Not into the way of the Gentiles", but exclusively to the Jews. They are to announce that "the kingdom of heaven is at hand" (V.7), "for verily I say unto you, you shall not have gone over the cities of Israel, till the son of man be come." (V. 23)

The sources for this eschatological "Savior" from the world, who comes to undo the orders of creation, flow from numerous Gnostic wri-

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ters as well as from the Jewish apocalyptic literature (Daniel, quoted in Mark XIII, 14, Enoch, Esra); derived from them are the interchangeable tittles "Son of Man" and "Son of God" and "Christ", meaning the "anointed." The Jesus who identifies himself with this delusion is the historical individual. But already in Mark other sources begin to add non-historical, mythical material.

In Mark, the historical **eschatological** Jesus is also an **angelic** being, a "prince of angels." The angelic nature of Christ is mentioned in I, 13, where "his angels serve him", and in X, 32, where he promises to come at the head of his holy angels, and in XIII, 25-27, "and the stars...'And then shall he send his angels'...parts of heaven."

Mark's Christ shows his **eschatological** nature by raising the dead; his **supernatural** nature by his magic power over nature, "threatening" the wind and water (IV., 39); his **angelic** nature by fighting the fallen and rebellious angels, the demons and devils. Those devils recognize their own superior in him: What have I to do with thee, Jesus, Son of the most high God? I adjure thee by God that thou torment me not." (V.,7) "And unclean spirits when they saw him, fell down before him, and cried, saying: Thou art the Son of God. And he straightly charged them that they should not make him known." (III.11) "Let us alone; what have we to do with thee, Jesus of Nazareth? Art thou come to destroy us? I know thee, who thou art, the Holy One of God." (I.,24) Wherefrom these two other sources, compiled by Mark, knew what the devils said to "Jesus", remains their secret.

The Second Coming

In spite of the magic or miraculous power over nature, in spite of the dead made alive, in spite of devils vanquished and driven into swine, in spite of the various "verily I say unto you"—nevertheless, the end of the world and the glorious coming of the "Son of God" and the "Son of Man" did not take place. "This generation", which was to witness the grand finale, was disappointed: this disappointment reflected itself in a **first formation of the Christ dogma.** The "coming" become a "second coming" and was to be expected as a result of the sacrificial death of the "Savior."

"These things", meaning the "second coming," were to happen on the third day after crucifixion. (IX., 31) The crucifixion itself is conceived as a cosmic event, when there "was darkness over the land" and "the veil of the temple is rent in twain from the top to the bottom" (XV., 33-38), but these portentious signs and even the dead walking out of the graves were coming to naught; Jerusalem pursued quitely its daily routine.

It belongs to the technique of gospel writing, that historical events are transformed backward into "prophecies." The Christians of the seventies had witnessed the destruction of the Jewish temple and Jerusalem by the Romans in the year 70. Consequently, Jesus "prophecies" the end of the world as immediately following the destruction of the temple: "There shall not be left one stone upon another, that shall not

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be thrown down." (XIII., 2) "But when you shall see the abomination of desolation.....then let them that are in Judea flee to the mountains. And let him that is on the house top not go down into the house, neither enter therein, to take anything out of his house. And let him that is in the field not turn back for to take up his garment. But woe to them that are with child, and to them that give suck in those days. And pray you that your flight be not in winter. For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. And except that God has shortened those days, no flesh should be saved. But for the elects' sake, whom he has chosen, he has shortened these days.....But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be taken. And **then** they shall see the Son of man coming in the clouds with great power and glory." (XIII., 24-26)

The original historical Jesus, as reflected in the sources, from which Mark composed his gospel, was a man who believed that his appearance was identical with the disappearance of the world, and who would come back on the clouds shortly, transfigured into an angelic being; or, who believed that he was an angelic being changed and transformed into a man in order to drive out his fallen-angel-colleagues. Mark's Jesus, the "Son of Man", possesses a "holy spirit" presented as a real power (pneuma, ruach) which flowed or emanated from him. This "holy spirit" contradicts the "Holy Ghost" of the later trinitarian dogma. The title "Son of God" also, like "holy spirit," is used as loosely as in the "Old Testament": Jesus is, like other angelic beings, one of the sons of God. The title is used as in Genesis where it is written that "the sons of God saw the daughters of men that they were fair; and they took themselves wives of all which they chose," and from those angel marriages "when the sons of God came in unto the daughters of men, they bore children to them, the same became mighty men, which were of old men of renown."

This, then, is the original faith of the church: **To believe in Christ's power to destroy the world and to create a new one for the 'elect', is the exclusive condition for salvation.** What happens to ethics in this faith ? In Mark X,the moral law of the decalogue is quoted as an interim ethics. After the rich man has said that he has followed the moral law,Jesus tells him to sell all he has,to give it to the poor and"come,take up your cross, and follow me." "Verily I say unto you, there is no man that has left house, or brethren, or sisters, or father, or mother,or wife,and children and lands, for my sake and my gospel's. But he shall receive a hundred fold **now in this time,** houses, and brethren,and sisters,and mothers, and children, and lands,and persecutions: and in the wrold to come eternal life." (X., 29) Those who do not believe will be thrown into "the fire of hell." (IX., 43-44) Jesus attacks the Jewish religion, while at the

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same time appropriating it: "He will come and destroy the husbandmen and give the vinyard unto others." (XIII., 9) Chapter XII transplants the ethics of the Jewish religion into Christianity: "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind and with all thy strength; this is the first commandment. And the second is like, namely this,Thou shalt love thy neighbor as thyself." However, the Jew, who is quoted as saying this, is told that he is merely "not far from the kingdom of God," (XII., 32)

The saying, "Why callest thou me good ? There is none but one that is God,"(X.,18),could have been quoted from the Platonic Socrates, and from many Hellenistic-stoic sources. It fits the second person of the Trinity as a fist fits an eye. Consequently, it was declared rank heresy in the Arian controversy of the fourth century.

To the great mass of the damned he closes ears that they cannot hear, eyes that they cannot see"and not understand:lets at any time they should be converted, and their sins should be forgiven them," (IX., 12) This is the scriptural basis for Augustine's and Calvin's "massa damnata"; and is carried out on grand scale in John's Apocalypse.

Dogmatic Contradictions

In Mark there are there major dogmatic contradictions: Between the "kingdom coming now" and the "second coming";between the carpenter from Nazareth, and the "prince of angels"; between Jewish ethics, and Christian eschatology.

In Mark, Jesus is born in Nazareth; after Paul, he is born in Bethlehem. Paul further denies the **expectation** of the original"first coming", but also the "second coming", because it has taken place in the resurrection, and was, therefore, no longer to be expected.

The Jewish Messiah had to be born in Bethlehem."in order that the scripture be fulfilled."But this descent from King David,stressed in Matthew, is contradicted by the anti-semitic Luke, where Christ is the "new Adam." And both are contradicted by the new dogma of the Virgin Birth and the Holy Spirit fathering him.

As to the Virgin Birth: In 1893 an old Bible manuscript was found in Syria, which said, "Jacob begat Joseph; Joseph, whose betrothed was Maria, begat Jesus." Later manuscripts dropped the second"Joseph"and the comma after "Maria", so it read: "Maria begat Jesus" although the "beget" is not used of women in Greek or Latin. The dropping of the comma falicitated the new dogma.

The main contradiction is the shattering of the original eschatological expectation. Since neither the "coming" nor the "second coming" took place, it had to be postponed indefinitely.

"But of that day and that hour knows no man, no, not the angels that are in heaven, neither the Son, but the Father." This passage contradicts the later trinitarian dogma of the identity of the second with the first person of the Trinity; it also contradicts the original "verily". It

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intends to keep the expectation of the "second coming" alive in the seventies when this gospel was written: "Watch you therefore, for you know not when the master of the house comes." (Mark XIII, 35) But this postponement again contradicted Paul's dogma, that it had already taken place.

The Apocalyptic Christ

Bishop Papias of Hierapolis in Asia Minor knows of no other gospel than that of Mark.[1] But his opinion of it is not very high. He says quite correctly, that he wrote **from what he had heard**, put it down **in no order**, "for he had not heard the Lord and not had followed him." He also says that he, Papias, prefers "living voices of living witnesses." And as such a living voice of a living witness he mentions "the Presbyterian John," who may be the "Elder John," as already quoted in Euscbius, the author of the Apocalypse, Book of Revelation; it is assumed to be written around 95. It is possible, however, that its author may have belonged to the Christians who fled from Jerusalem before or after its **destruction** by the Romans in the year 70. But if we, therefore, expect to find something historical in him, we are disappointed. In accord with Papias he says that "the testimony of Jesus is the spirit of prophecy." (XIX.,10)

He certainly belongs to the eschatological and therefore, earliest Christians. The General rule is that the older the sources are, the less they are interested in a historical Jesus, and the later they are the more they abound in literary "historical" detail. The mass of historical details increase in direct proportion to the distance in time.

John of Patmos, like Mark, puts past events in form of "prophecy": "And when they **shall have** finished their testimony, the beast that ascends out of the bottomless pit **shall** make war against them, and shall overcome them and kill them. And their dead bodies **shall lie** in the street of the great city, which spiritually **is** called Sodom and Egypt, where also our Lord Jesus **was** crucified." (XI., 7,8). The riot in Jerusalem, in which witnesses of Jesus were killed, jibes with a note in Josephus flavius[2] and is dated at 62. If interpreters are correct, that the "ten horns" on the "seven headed infernal beast" mean ten emperors, then this too would get us to the seventies; Nero died in 68. These two passages exhaust the historical information contained in the Apocalypse. They would date it earlier than is usually assumed.

Papias, who reached maturity around 100, refers to John as "the old Presbyter." The Apocalypse by this John of Patmos is a mixture of two sources.[3] The one is a Jewish eschatology of the literal end of the world, which is declared to be "at hand" as in mark (I.,3); the other is a Gnostic mystery cult of Asai Minor of a deity named Jesus, the "anointed" or "Christ."

1. Friedrich Schleiermacher. WERKE. 1. Absteilung, 2. Band, UBER DIE ZEUGNISSE DES PAPIAS VON UNSERN ERSTEN EVANGELIEN.
2. Josephus Flavius. JEWISH ANTIQUITIES. XX, 9, 1. 200. "Ananias calls a Sanhedrin together, brought before it James, the brother of Jesus who was called the Christ and certain others...and he caused him to be stoned."
3. D. H. Lawrence: APOCALYPSE. Viking Press., N.Y,1932.

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The confused images of the Apocalypse reveal a deranged mentality. How can one imagine "four beasts full of eyes before and behind" which are both in "the midst of the throne, and round and about the throne", especially when the Throne is at the same time occupied by "the Lamb?" The "wrath of the Lamb" is as unimaginable as "washed white in the blood of the Lamb !" This self-destruction of images fits the sadistic delight in washing the world destroyed. There is a raging resentment against "the king of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man." (VI., 15) And further against the riches and comforts of this world. (XVIII., 12) But all this is reversed in favour of his elect saints. His "new Jerusalem" is a veritable jeweler's paradise: "And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was of pure gold." (XXI., 21) In this "new Jerusalem" there will be no sun, because "the Lamb is the light" in whose shine gold glitters. John of Patmos revels is the long-drawn-out list of calamities, which the saints in their white garments watch with delight, enjoying their revenge. The unbelievers are "tormented with fire and brimstone in the presence of holy angels, and in the presence of the Lamb" (XIV.,10) "And to them it was given that they should not kill them, but that they should be tormented five months; and their torment was as the torment of a scorpion, when he strikes a man." (IX., 5) Others are "cast alive into a lake of fire burning with brimstone...and shall be tormented day and night for ever and ever." (XIX., 20; XX., 10) After the "seven vials of the wrath of the Lamb", the "seven seals" and the "Seven trumpets" and the "four horsemen" have done their slow, enjoyable torturing of the world under the guidance of the "Son of Man" (XIV., 14); after the sun is half destroyed, most of the earth choked in blood, poisoned and dried up, then these precious saints rule for a thousand years under the Lamb, after which the world is once more assaulted by Satan, having escaped from hell; and then the world is finally destroyed for good and the Heavenly Jerusalem descends to take its place.

Now we turn from these works of the "Son of Man", John's eschatology, to his Christ figure. It is, in distinction from the Jewish eschatology, essentially a Gnostic-astrological myth. Gnosticism believed the world to be rotten through and through, hence incapable of saving itself; but capable of salvation by a savior descending from a God who had nothing to do with this world or its creation.

The Jesus Christ of John of Patmos is on the one hand as in Mark "the first begotten of the dead" (I.,5) and "He comes with clouds; and every eye shall see him. and they also which pierced him; and all kindreds of the earth shall wail because of him." (I.,7)

On the other hand he reveals himself to John "amidst seven candlesticks, clothed with a garment down to the foot, and girt with a golden girdle. His head and his hair was white as wool, as white as snow; and

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his eyes were as flames of fire; and his voice as sounds of many waters. And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shines in his strength." (I.,13-16)

This cosmic figure with an astrological tinge (the seven planets) immediately dwindles to a Lord of the seven churches in Asia Minor, (I.20) to which John of Patmos addresses his Revelation. We have here a surprising glance at this Jewish-Gnostic Jesus cult in Asia Minor, against which Paul, before his conversion, was waging a battle in favor of Jewish orthodoxy.

Of the birth and origin of this deity. John has this to say: "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; and she being with child cried, travailing in bith, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his head. And his tail drew the third part of the stars of heaven, and did cast them to earth; and the dragon stood before the woman which was ready to be delivered for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up unto God, to his throne. And the woman fled into the wilderness where she had a place prepared for God, that they should feed her there two hundred and there score days. And there was war in heaven; Michael and his angels, fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found anywhere in heaven. And the great dragon was cast out, that old serpent, called the Devil and Satan, which deceives the whole world; and he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb and by the word of their testimony." (XII., I-II)

Here we have an almost complete pattern of a mythical Christ. Here is the oldest version of the Virgin Birth, since the woman "clothed with the sun and standing on the moon" has nothing to do with earthly "fornication", against which John of Patmos has a most violent aversion. The "crown of twelve" stars is the astrological model of the twelve apostles; in John of Patmos these apostles preside as angels over the twelve times thousand saints in each of the twelve Jewish tribes. (VII., 4-8: XXI., 2,14) The danger to the child prefigures the murder of babies in Bethlehem. There is even retreat to the wilderness. The eschatological mission of Jesus in Mark, to fight the devils on earth, is motivated by Satan's fall from heaven. The suffering of the faithful, plagued by

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the devil; and their glorious triumph and revenge is "prophesied."

The end of the Apocalypse is a dogmatic threat: "For I testify unto every man that hears the words of the prophecy of this book. If any shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of this prophecy, God shall take away part out of the book of life, and out of the holy city, and from the things that are written in this book." (XXII., 18,19) If we would "take away from the words" we would lose nothing but a fanatic resentment against all human freedom and greatness; an agressive emotionalism, theological insolence and acrimonious heresy-hunt.

New Transformation of the Christ Dogma by Paul

To whom does John of Patmos address these words: "And thou hast tried them which say they are Apostles, and are not, and has found them liars?" (II.,2) They are "of the synagogue of Satan, which say they are Jews and are not, but do lie." (II., 9) He may have in mind Paul, the Jewish founder of a non-Jewish Christianity, the erstwhile enemy of the Asian Jesus.

If it was Paul, that had aroused the wrath of John of Patmos, then Paul's retaliation may be hitting back at John. Whomever Paul has in mind, he has nothing over him in visions ! Paul too was in the third heaven as well as in paradise and he also heard unspeakable words (II Cor., 12), which, however, "it is not lawful for a man to utter." Those who do utter them are "false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light." If John of Patmos means Paul, then Paul is the head of the synagogue of Satan; If Paul means John, then John is Satan disguised. Such is the tone of the early Christians among themselves !

Paul is the theological founder of Christianity. His Christ is a dogmatic construction, in which Jew and Gentile, Sin and Faith, Law and Grace, spirit and flesh, death and resurrection are dialectical opposites. Philosophy enters at the very moment when it is foolishly denounced as worldly foolishness. Paul's dogma influenced the gospel-writing of Matthew (around 75) and of Luke (around 90).

Paul is exactly as dogmatic as John, one dogmatism killing off the other: "Now I beseech you, brethren, mark them which cause division and offenses contrary to the doctrine (didache) which you have learned... to establish you according to my gospel." (Rom. XIV., 17) He thanks God that they have obeyed "that form of doctrine" which he has delivered. (Rom. VII., 17) But though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. (Gal. I., 8; the "accursing" repeated in 9) "Wherefore I beseech you, be ye followers of me." (I.Cor.IV., 16).

Paul transformed the Christ dogma in order to overcome a crisis of

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the original eschatological and apocalyptic faith; in correlation with a Jesus identifying himself with the literal end of the world and with the beginning of a new aeon. The generation who had believed this Doomsday to be "at hand" has passed away and nothing had happened. This led to disappointment and to doubt. This was the crisis which Paul records in the first letter to Corinthians: "Now is Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?"—which was supposed to be the apocalyptic effect of the Lord's resurrection—"but if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching in vain, and your faith also in vain. Yes, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised up not, if so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is in vain; and you are in your sins, then they also which are fallen asleep in Christ are perished. **If in this life only we have hope in Christ, we are of all men most miserable**". (I.Cor.XV.12-19)

Paul counters this collapse into despair with his new theological dogma of Christ. He mixes the Jewish-apocalyptic-eschatological "Messiah" with a Hellenistic-Oriental mystery religion; and Christ is the present and fulfilled incarnation of a suffering and resurrected God, whose sacraments are bread and wine. Given these two premises, the conclusion follows: the new aeon is not only "at hand", but has already begun. Those who believe this new gospel, Christ has saved; he dwells in them. This is his famous doctrine of salvation by faith or grace alone, contrary to the seeming experience that the old world is still going on.

And so he continues: "For as in Adam all die, even so in Christ are all made alive. But every man in his own order; Christ the first fruits; after-wards they that are Christ's at his coming." This, however, is only the beginning of the end; for "then comes the end, when He shall have delivered up the kingdom to God, the Father; when he shall have put down all rule and all authority and power". (Notice this un-Trinitarian doctrine.) "For he must reign till he has put all enemies under his feet". (I.Cor.,XV, 22-25)

These enemies, are as in Mark, not of "flesh and blood, put principalities, powers, rulers of the darkness of this world; spiritual wickedness in high places". (Eph. VI., 12) These powers are vanquished by baptism: "Know ye not, that so many of us as were baptized with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in the newness of life. For we have been planted together in the likeness of his death, we shall also life in the likeness of his resurrection. Knowing this, that our old men with him, that the body of sin might be destroyed, that henceforth we should not serve sin." (Rom. VI 3-6)

To be baptized in Christ literally means to die with him and to receive

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together with his resurrection, a new spiritual "body". "And that he died for all, that they which live should henceforth not live unto themselves, but unto him which died for them, and rose again. **Wherefore henceforth know we no man after the flesh**; yea, though we have known Christ after the flesh, yet now henceforth we know him no more". (Paul, of course, did not know Jesus "after the flesh"): "therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." (II Cor. V, 14-17)

The cosmic reach, the dissolving of the world is meant by "all things". "The world is crucified unto me, and I unto the world." (Gal. VI, 14) This eternal life in which Paul participated through the resurrection from death is at the same time a beginning of a cosmic revolution, "for I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present nor things to come.....may separate us from the love of God which is in Christ Jesus our Lord." (Rom. VIII., 38-29) The resurrection from the dead, experienced by Paul, extends redemption to "the whole creation groaning and travailing in pain together until now". (Rom.VIII.,22) The "son is revealed in me". (Gal.I.,16) And by virtue of the mind of Christ which is in him, (I.Cor.II.,16) he knows that the old shape (schema kosmou) of this world is passing away. (I.Cor.VII., 31) "Things in heaven and things in the earth, and things under the earth" bow their knees at the name of Jesus. (Phil.II.,10)

This new Christ-dogma leads Paul to a drastic revision of the moral and ritual laws revealed to the Jews, as well as of the natural moral laws that are written in the hearts of the Greeks. The moral laws, which are quoted in Mark by Jews and are seen as provisional or interimethics in eschatological perspective, now become the expression of the old world of sin which has been cancelled. The moral laws are not revealed to make men good, but to reveal to them their moral incompetence and sin prior to Christ. "Now we know that what things soever the law says, it says to them under the law; that every mouth be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall be no flesh justified in his sight; for by the law is knowledge of sin." (Rom.III, 19-20) "Christ is the end of the law for righteousness... Moses describes the righteousness which is of the law". (Rom.X.,4,5) The law is "holy, just and good" only in the negative sense that it makes me sinful and makes me aware of sin. (Rom.VII., 10-12) The law belong to principalities and powers of the evil angels, which the advent of Christ in Paul and other believers is beginning to end. Moses, in this interpretation, becomes a henchman of evil angels: "For as many as are of the works of the law are under the curse...and it was ordained by angels in the hand of a mediator." (Moses, Gal. III,19) "Moreover the law entered, that the offence might abound. But where the sin abounded grace did much more abound." (Rom. V, 20) "Wherefore the law our schoolmaster to bring us unto Christ, that we must be justified by faith." (Gal.III.24)

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Paul's Christological dogma halted the crisis of eschatology for the time being and led to the rewriting of the gospels of his disciples Matthew and Luke. They accepted Paul's identification of the Jewish Messiah with the divine incarnation, death and resurrection of the cosmic Lord; now present in the hearts of the faithful. Paul's theological construction is the dogmatic core of these new post-Paulinian gospels. In addition, the "life of Jesus" begins to be written. Legends accumulate around his birth and infancy, his resurrection and re-appearance.

The miracles become bigger and better. Every gospel writer has to out-do a previous writer.

In Mark the transfiguration on the mountain surpasses Moses on Sinai. While Moses' face is shining, not only Jesus' face but also his clothes are shining. Moses only reveals moral laws, Jesus reveals himself as divine. Moses is an attendant to his glory, and so is the prophet Elias, because "it is written" that he (or John the Baptist) must precede the Messiah.

In general: the miracles are Jewish savings **dramatized**: the blind ones see, the deaf ones hear, the lame ones jump like deer and the tongue of mute ones jubilate.

What good does it do to millions of blind people, Hegel remarks, to have heard that one of them has miraculously required his sight.

Jairus' daughter in Matthew, is still warm in bed; the Lukes' son of the widow lies on the pall ready for burial; but Lazarus in John is already decomposing in his grave. And in a Christian legend Peter improves on his Savior still farther: he cooks a corpse until the flesh has fallen off the bones and then has the skeleton rise all complete with a new body.

In Mark, Jesus says to Peter: I will make you a fisher of men. In Luke the fish fill two vessels, symbols for the Jewish and the non-Jewish Christian church; in John there 153 kinds of fish as a symbol for all kinds of people to be assembled in the one church. The net in John does not burst, no schism is any longer permitted.

The calming of the storm dramatizes Psalm 107.

The cursed fig tree symbolizes Jesus' fury against Israel; but it is hardly fair to curse a fig-tree for not bearing fruit in early spring. Besides, this fig-tree may also be a dramatization of Micha VII.1. The crucifixion dramatizes Psalm 69: They mix my food with gall and for my thirst they give me vinegar to drink; and Psalm 22: my god why hast thou forsaken me. John did not like this outcry of desperate disappointment, that his sacrifice had failed to bring about the end of the world and therefore quotes instead Psalm 3,; Father in thy hands I recommend my spirit.

Equally varied in the miracle of the resurrection: more or less woman came more or less close to the empty grave. They are informed by one or several angels of the risen Lord.

Paul knows that He must have risen in order that the scripture be fulfilled.

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In Matthew the risen Lord appears in Galilee; in Luke he appears to two apostles in Emmaus; in Acts to eleven apostles without Peter. In Paul he appears in Jerusalem to no less than 500 brethren plus Peter.

In Luke the risen Lord bids the apostles to stay in Jerusalem; in Matthew he orders them to Galilee. In John he appears through closed doors, but proves to the doubting Thomas his three-dimensional body by eating fish and bread. In Mark he first appears to Maria Magdalena, from whom he had expelled seven devils.

He appears after three days in order that the scripture be fulfilled: Jahve will revive us after two days and on the third he will resurrect us, that we may live in his presence. (Hosea VI., 2)

Luke describes himself as editor of many writers before him who have written down things "which are most surely believed among us." (I.,1)And Matthew compares his method to that of a"householder which brings out of his treasure things new and old." (XIII., 52)

The immanence of a new aeon, which is worked by Jesus in those who believe, is in Luke a kingdom of God in us; in Matthew it becomes the growing church.

Luke adds ten short stories, the parables, all built in the same literary pattern of simple antitheses. Matthew puts into Jesus' mouth rules for the church.

Crisis of the Christ Dogma in the Second Century

But the crisis of belief in the original eschatological-apocalyptic Jesus was only temporarily halted by Paul. It inevitably broke out again and affected now also the Paulinian dogma. There was no evidence that the old world was withering away, as Paul had promised. There was no evidence of a period of anarchic or law-less love, charity and spirituality,let alone "eternal life", which was to be the effect of the Christ in us.People continued to die and could not see the difference between their natural body, which was supposed to have died through baptism in the death of Christ,and their new resurrected or spiritual body which they were supposed to have received through their identity with the risen Lord.

In the second century, the church of Rome voiced its uneasiness under the name of "Peter" against Paul:

2. **Peter, Chapter** 3 and (around 150)
3. Knowing this first, that there shall come in the last days scoffers, walking after their own lusts.
4. And saying,Where is the promise of his coming ? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.
10. But the day of the Lord will come as a thief in the night;in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up.
15. And account that the longsuffering of our Lord is salvation; even as

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our beloved brother Paul also according to the wisdom given unto him hath written unto you.

16. As also in all his epistles, speaking in them of these things; in which are some things **hard to be understood**, which they that are unlearned and unstable wrest, as they do also the other scriptures, **unto their destruction.**

17. Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the **error of the wicked,** (brother Paul !) fall from your own steadfastness.

In this continued crisis, Christian thinking tried several ways. It either fell back to a simple **moralism**,an identification of good works with the will of Christ; such is the second century Epistle of "James" which Luther called moralistic straw.

Or it clung to Paul's magic **sacramentalism** (I. Cor. XV, 3) without the eschatology connected with it; This was the doctrine of a vicarious "atonement" of sins by the blood of Jesus.

The Christian Gnostic **Markion** (around 140) developed another line of Paul to a further extreme: If Moses was an instrument of evil angels, why stop at Moses ? Why not also get rid of the Jewish Jehova, who was the creator of this evil world from which Christ came to save us?This attempt to divorce Christ and Christianity from the "Old Testament"was unsuccessful; although Paul's theology had become very embarrassing.

The Trinitarian Dogma of "John"

In the second century there appeared a new gospel, whose author had the audacity to call himself the "beloved disciple.....then lying on Jesus' breast". (John XIII., 23,25) And as is the custom with gospel writers, "John" also makes Jesus authorize him: "There is another that bears witness of me; and I know that the witness which he witnesses of me is true.....John, and he bares witness to the truth". (V.,32,33) But, John's Jesus not only authorizes John, he does more for him; he explains why he has waited a century until he found time to write down his infallible memoirs. No wonder that there "went this saying abroad among the brethren, that that disciple should not die; yet Jesus said not unto him, he shall not die; but, if I will that he shall tarry till I come, what is that to thee?" It is none of your business to ask inconvenient questions, for, "This is the disciple which testifies of these things; and we know his testimony is true". (XXI, 23, 24)

The expression "till I come" does not have the old eschatological sense. In "John" it means "Till I become revealed as the Holy Trinity". The Jesus of John is the complete denial, reversal and contradiction of the original Jesus of Mark and John of Patmos. "For God sent not his son into the world to condemn the world" (III., 17), on the contrary, "For the bread of God is he which comes down from heaven, and gives life unto the world." (VI., 33) And this, in John, is not merely a temporal historical event, but the revelation of an eternal Trinitarian God.

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There was a violent opposition against this new Christ dogma. But its victory over the original; as well as over Paul's, dogma was logically inevitable. It was not possible, to hold on to an expectation which had been disappointed and refuted by the inexorable march of historical time.

In John, the apocalyptic belief of the original Christ is a tradition which he cannot entirely discard, but it becomes a peripheral, almost decorative expression: "the last day of resurrection of the dead", but John's Jesus is quite impatient with it, "Don't you know", he says to Martha, "that I am this resurrection"? (XI.24-25) Poor old-fashioned Martha ! How could she know? Her mortal consciousness was naturally not aware of things to come, which were already known to the eternal Logos, which stood on two legs before her.

The new Christ is the eternal Logos of God: "In the beginning was the Logos, and the Logos was with God, and the Logos was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made.....And the Logos became (was made) flesh and dwelt among us and we beheld this glory, the glory as of the only begotten of the Father, Full of grace and truth". (I.,1-3,14)

Christ the Logos is extremely hostile to his own former Jewish-earthly self; the fourth gospel is most anti-Jewish, the Jews are the Santanic children of darkness who are determined to murder God himself. The fourth gospel contradicts the first three in every detail. There is no "last supper" either before or on the day of possover, but Christ himself is the "Easter Lamb". After its victory the loyal adherents of the earlier versions of the Christ dogma are damned and persecuted and silenced. (Arianism and other "heresies".)

The sources for this transfer of the eternal Logos to the Christ are Hellenistic-Jewish and Gnostic speculations. The Grace and Truth, who are in the Logos, are the Charis and Aletheia of the Christian-Gnostic Valentinus[1], who lived in the middle of the second century. He also speaks of the Logos or Nous(Mind) as the only begotten Son of the eternal Father and he introduces the holy Trinity as the threefold eternal natures of the one eternal Godhead.

The amalgamation of Greek wisdom (Sophia) with Jewish religion occurs in the Hellenistic-Jewish **Proverbs.** We read in the eighth chapter, Sophia speaking: "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning.....When he prepared the heavens, I was there; when he set a compass upon the face of the earth.....when he appointed the foundations of the earth.....and my delights were with the sons of men.....for who finds me finds life, and shall obtain favor of the Lord. But he that sins against me wrongs his own soul; all that hate me love death".

1. H. Leisegang, DIE GNOSIS, Leipsig, Kroner, 1924, pp. 281-298.

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Philo,[1] a Hellenized Jew of Alexandria, who lived in the first century and who tried to harmonize Plato with Judaism, developed an allegorical interpretation of the Jewish Bible. This method became the model of the new Trinitarism theologians. For Philo, the Logos is the supreme function of the eternal God, and he identifies him with the Sophia of the Proverbs. He also uses the Gnostic term Nous (Mind). The Logos is twofold, an inner or unspoken and an outward or spoken "word". This is also a distinction made by contemporary Stoics. In the universe, the inner Logos is the totality of Platonic ideas, the world-soul, according to which the visible world is created as the spoken or manifest word. The Logos is further the mediator between God and men, without which they could not approach the "Father". He is also the "comforter" of men. As in John and the later Trinitarian controversies, Philo's Logos also oscillates: On the one hand he is identical with God; on the other hand he is a personified but lesser God. The controversy was settled in the Council of Nicea in favor of identity (hono-ousios); the subordination of the second person of the Trinity and the doctrine that he was merely similar (homoiusios), was condemned as heresy.

The eternal Logos in Christ has taken on the flesh like clothing, so that the Trinity might become visible and accessible to men. This access is achieved through a magic sacramentalism: "Except you eat the flesh of the son of man, and drink his blood, you have no life in you. Whoso eats my flesh and drinks my blood, has eternal life; and I will raise up at the last day." (John VI., 53,54)

The new dogma of the double-nature of Christ raised numerous difficulties and contradictions. Had God himself suffered and died or only a human individual? How was the death of God reconciled with his eternity? The psalm verse "My God, why hast thou forsaken me", which Matthew puts into Jesus' mouth as his last words—was it a complaint of the man Jesus that the divine and eternal Logos Christ had left him? But if it was only a man who had died, how, then, could this have any great significance than the unjust deaths of other men? The double-nature dogma thus destroyed the whole meaning of Paul's Christ dogma: If the Trinity expresses an eternal movement, then no man can become the Trinity; whereas in Paul, an individual man can be absorbed by Christ.

The difficulty of Christ's double-nature is illustrated in "John's" story of the raising of Lazarus. In this story the Logos-Christ makes the man Jesus appear to be inhuman. When Jesus hears from Martha that Lazarus is dying he says to her: "This sickness is not unto death, but for the glory of God, that the son of God might be glorified thereby". (XI.,4) Consequently, although he "loved Martha", he goes away and lets her brother die. Then, after he knows that Lazarus is dead, he returns, saying "I am glad for your sakes that I was not here, to the intent

1. Harry Austryn Wolison: PHILO. 2 vol. Harvard Univ. Press. 1948, Vol. I, chapters IV. V, VI.

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that you may believe". (XI., 15) Both Mary and the people say to him that Lazarus would not have died had he not departed. And this makes Jesus furiously angry (enebrimesato), so that "he troubles himself" (etaraxes heauton). Because those people doubt him "Jesus **therefore** again groaning in himself comes to the grave". Martha says, "Lord by this time he stinks, for he has been dead four days". Jesus said unto her, "said I not to thee, that if thou wouldst believe thou shouldst see the glory of God?" (XI.38,29) In other words, the human love for the sisters and their brothers is perfectly indifferent to the Logos. The only thing that matters to him and makes him "furious", is that he, the Logos, is not believed and is not evident. I suppose the curious expression "he troubled himself" is the action of the Logos making the man sad. Or is it only the man that gets furious? The Logos cannot be expected to "groan".

Such difficulties on the human scale are reflected in the difficulties on the cosmic scale. The older conception of the world and of the flesh as evil and dark, clashed with the new conception of the world as the good creation or embodiment of the eternal Logos-Christ.

The Holy Ghost was "not yet given; because that Jesus was not yet glorified". (VIII., 39) The function of the Holy Ghost is similar to the function of the spirit of prophecy in John of Patmos. The Holy Ghost authorizes John to write this gospel. "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth" (we remember that this spirit of truth is also a function of the Logos, I., 14), "which proceeds from the Father, he shall testify of me". (XV.,26)

The Nicaean Creed

The year 325 is the most important date in the history of the early church. It is the date of the **Council of Nicaea.** The imperial state-church established the proper text out of hundreds of variations; it eliminated five competing gospels as unorthodox: they were the gospels of the Nazarenes, of the Ebionites, of the Hebrews, of Peter and of Nicodemus. The Council then canonized the scriptures in their present traditional form and sequence. The formation and the transformation of the Christ dogma ended; the lid was on. The Trinitarian dogma became the official creed of the church, now backed by the strong arm of the state:

I believe in one God the Father Almighty, Maker of Heaven and earth and of all things visible and invisible;

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of his Father before all worlds,

God of God, Light of Light, Very God of very God, begotten not made, being of one Substance with the father;

By whom all things were made, who came down from heaven and was incarnate by the Holy Ghost and was made man.

And I believe in the Holy Ghost the Lord, the Giver of life, who proceeds from the Father and Son,

Who with the Father and the Son together is worshipped and glorified.

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In this creed the essence of the Christian faith crystallizes and became the common and agreed upon unity of all the Christian churches. Freed from the various contradicting stories of the so-called New Testament it is rather a product of a philosophical comprehension as such it is analogy with a dialectical truth which could be stated as such: the absolute is present in that which it is not, namely, in the finite, mortal, and suffering creature. Its cancellation again is the condition of its elevation into the immortal realm of being in which nothing that is can be lost. Thus, the Nicaean Creed is the religious analogy of a dialectical understanding of the absolute. As such, Hegel for example, has understood it as a valid and universal expression of the religion of the absolute spirit. The fact that it owes more to philosophy than to disorderly religious fantasy does not make it less but more valid. This Trinitarian Creed is that which makes Christianity acceptable to the pursuit of truth which is philosophy.

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MAN AS SOUL

J. CLAYTON FEAVER

MAN as soul is the whole person given in unreserved devotion to that which he in any way grasps as ultimate. The structure of soul is wholeness. The dynamics of soul is personhood. As whole and person, man is in, of,and for himself;concurrently and coessentially he is beyond himself—in, of, and for other. In full reciprocity he is **himself** and **other.**

To be **whole** means to be united. It means being complete—undivided and unbroken, free from the distracting and shattering. As whole, man is centered, grounded, standing unmoved; he is his identity, his own self and no other. Wholeness is the "I am" of soul.

Man as whole is the unity of all terms and relations, realized and envisioned. One possibility alone is precluded:wholeness does not permit that which rends asunder, shatters. Only from the most narrow,circumscribed,strictly theoretical perspective does that which **is** man's integrity include that which is against it. Included in the structure of soul is all that complements, and thus fulfils its being. Wholeness is the full reconciliation of all aspects of man's being,in mutual and complementary relation. It is man as mind-body, private-public, responsible-free,balanced-aspiring, creative-receptive, actual-possible, stable-precarious, and so on, in full reciprocity. It is man cognitive-conative-affective in full interdependence, each as primary and each as secondary, each as end and each as instrumental. Such is the structure of soul—man as centered,the unity of his being. For this state of being Job in scripture prays, "Let me be weighed in an even balance, that God may know my integrity;" and so Socrates, at the close of Plato's Dialogue, *The Phaedrus*, "Beloved Pan, and all ye other gods who haunt this place, give me beauty in the inward soul; and may the outward and inward man be at one."

To be **person** means to act. Person is oriented,directed in movement to some end. As person, man is beyond himself; he is for other,whether the other be his respect for self, his search for meaning or goal, his concern for neighbor. Person is the "I do" of soul.

Man as person is the vitality of all things, actual and imagined real and ficticious, accomplished and envisioned. One act alone is ruled out: person is against that which kills,renders impotent,divests of meaning and value. Only in theory, in sheer calculation abstracted and thus falsified, does man as person include that which devitalizes. Person is power, the ability to do, whether as body or mind, alone or in society, stable and secure or in risk and adventure—even in aspiration to sit at the "throne of God", as the poet sings. Such is the dynamics of soul—man impulsive, in quest, giving and receiving in great expectation; man involved in

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genuine risk and there-fore anxiety, a spring of creativity. Alive in the present, person lives for the future. To the positive is added the comparative, and to the comparative the superlative. Person is for the "Kingdom of God"; he is for the "love of Wisdom".

The structure and dynamics of soul are separate and together. They are radically different formally. Structure is the ground, the base and foundation; it is the balance aspect of soul, the form necessary as a prior condition of its being. Dynamics is the strife, the search and quest and pulse; it is the aspiration aspect of soul, the urge beyond, necessary as a prior condition of the meaning and significance of its being.

Radically different formally, structure and dynamics are radically together operationally. The balance and aspiration aspects of soul function together—stability without adventure is stagnation, adventure without stability is waste. Man as soul is the full separation and the full interaction of structure and dynamics. The "I am" and the "I do" of soul is its **being-life**: wholeness and personhood inter-dependent are the soul.

Whole person is oriented to the fullest; given in unreserved devotion to that which is in any way grasped as ultimate. This is man's continued life—life lived, being lived, to be lived. Continued life is the **decision** for the ultimate: it is the complete commitment the primal act of will. It is also the **affection** for the ultimate,the primal response of love. Continued life, further, is the **grasp**—through sense,belief, reason,intuition,the flight of the imagination, in intimate acquaintance with, on authority, in whatever manner—of the ultimate;it is the knowing,the primacy of the understanding. In the continued life of man,all aspects of his being—the cognitive, conative, and affective, each in its primacy, and all in their interdependence—function with respect to the ultimate. To be sure, man is limited;and in his frailty sight is dimmed,loyalty wanes or wavers,commitment fades; but his continued life is being for himself because he is beyond himself, and the converse.

The ultimate is considered **comprehensively** and **discretely**. Comprehensively considered it is the transcendent, in judgment upon and as lure to life. It is the demand on, the over-against life; and it is the allurement,the enrapturing pull upon life. Discretely considered it is the immanent, being and living itself in each noment, event, activity, hope. It is the one with, the in and of life; it is the here I stand, in this moment at this place, I can do no other.

The comprehensive and the discrete are separate and final. Judgment and lure, and judged and lured alike are independent: the comprehensive is to itself, and the manifold are to themselves. Such is their radical separation—as it were, heaven and earth apart.

Concurrently, the comprehensive and the discrete are inter-dependent. The comprehensive is immanent in the manifold; and the discrete is transcended in the comprehensive.Life discretely viewed is just because

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of life comprehensively viewed,and the reverse. Except for the interrelation, comprehensive and discrete alike are dead. The death of the comprehensive is **emptiness**. Its life is in manifold expressions, in the unlimited individuations of experience.The death of the discrete is **falsehood**, the deception of taking it to be what it is not. Life is glorious participation in eating, sex, political maneuver,writing a paper,creating a song, golf; but it is so under judgment and lure of the comprehensive. Elsewise the particular activity,however titillating,becomes utter foolishness—idolatrous, feeding upon itself and destroying itself. Nation for itself, not under judgment and lure, is self-consuming and self-destructive; and so science and song,women and wasps.Life is each event,which,when judged as event,is drawn forever to new and other events,to the better and best. Each event points to itself; it also opens to countless activities. Man as soul is being and doing in reference to the ultimate, comprehensively and discretely considered. He is ecstatic participation in **this** act—this one thing I do—under judgment and lure. He is the structure and dynamic of **this** man, for himself and beyond himself,engaged in **this** activity, for itself and beyond itself.

The full life of soul is in **community**, the reconciliation of all being in living harmony—the raising up of all things, inanimate and animate, to the state of complete cordiality and reciprocity. Community is a subject-subject as well as a subject-object relationship—perhaps an object-object relation too. For the life of soul,the individual is related to things, causes, programs, ideas and ideals, groups, another individual,as object. Herein other is both its own identity, and it is instrumental as subject. For instance, in conversation man as subject is related to man as object; and mas as object is both his own identity, an end, and the instrument,a means, to man as subject. All conversation rests upon the end and the instrumental meaning of other as object. Also, for the life of the soul,the individual is related to other as subject. The relation of intimate appreciation of and acquaintance with a flower or a great cause or another individual is a subject-subject relation. Again, in conversation, man as subject and man as subject are raised up in com-union—the "I am"-"I do" of soul consents to the be-act of all life. Perhaps most obviously, and at a higher level,community is the full reciprocity of people—of free, responsible, participating men and women. It is the inter-dependence that obtains among people of stature and maturity. wherein each acts in his own right (for self) and in relation(for other). It is a state of love of giving and acceptance, each freely rendering responsible service and freely receiving deserved benefits. But in its larger embrace, community is all things raised up to sacred meaning—people no doubt, but also nations, books, technological devices, property, manufactured items, cattle and churches. Community is the sacramental meaning of all being,great and small,still and vibrant,remote and near,each for itself and for other. Soul at its highest reach is and acts in community.

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The **conditions** of community are rigorous, uncompromising in demand. First, each individual, and humanity as a whole,is of ultimate and inviolable worth, and ought to be so treated. This is the imperative: no individual may be exploited, violated, divested of his integrity or dynamic;and the group life may not be vitiated. To be white,black,rich,poor, Methodist, Vedantist, positivist, negativist, is not the demand. Life in community requires sacred regard and respect for people as ultimate.Any treatment of a lesser sort means a lesser life. In turn, to treat people, individually and collectively, as of ultimate worth,means that any act and each difference is not only permissible, it is sacred and ultimate. Negro republican is of ultimate meaning in the light of man as ultimate; and man as ultimate is expressed in Negro republican—and so with the act of sex, growing a garden, and so on.

A second condition of community, equally rigorous with the first, is that the world, man included, is available and dependable for man's use, and ought to be used for his security and growth. To treat men as of ultimate worth means that they may be fully valued and utilized as instrumental, each individual to himself and each to other. For soul, means and ends are complementaries. Perhaps this is the meaning in religion of God as Savior and End of Being— "all things work together for good to them that love the Lord,"and"O magnify the name of the Lord together, for he is good and his mercy endureth forever." And, as man's utility value is in the light of his ultimacy, so too the utility of the other than human. Such is the more inclusive meaning of community: each discrete item is for itself and each admits inter-dependence. Such too is the assurance, sooner or later, against abuse. The lesser, the inferior, that which is divested of its ultimacy, is not commanding. For it,use is at best manipulation, and may become manifest desecration—the lording over and violation of creation, as it were. No accident, the language, the secular and profane: an exclusive secularism folds back upon itself and smothers itself. This is to profane. Let it here be stressed, however, that the world is available and dependable for man's use. And the imperative is:it ought to be used constructively,for his preservation and enhancement. Nothing may by him be wasted, squandered, mutilated, whether natural resources, creedal differences, councils of nations, classrooms fashioned by human hands, racial peculiarities, drugs, the beauties of landscape. In community the demand is for constructive use—use that safeguards and enhances life, and use that permits further use of all men and things.

The **demand** of community is twofold. The demand is to meet the conditions of community: all men and things must be honored unequivocally for their ultimacy and utility. For the individual person or group —anything discrete, individually or collectively—the conditions of participation is the demand **upon**. The demand is also internal: it is the sense of compulsion to decide for and to act within community—the concern,

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intention, decision,disposition not to violate self or other and the understanding that one **must** not violate. Head and heart join to dictate resolute truthfulness to self and other. Thought clarified and emotion purified function together as the unequivocal authority, compelling fulness of life in community. For instance, in the reciprocal relation between friends or husband and wife, which extols mutual faithfulness,mutual understanding and responsibility, mutual candor and truthfulness and honesty, mutual faith and trust and hope and love, each person in his living wholeness is self-commanded, to enter and maintain the relation.

Community is not only demanding; it is also **alluring**. The lures are two, chiefly, though they function together. One is the lure to the better, the hoped-for good—even to the best. Here the differences among men come into clear focus. Interest surges and wanes, dreams are lofty and petty, vision is boundless and circumscribed. Some have more mature imaginations than others, and sense the sublime—for some the heavens declare the 'glory of God", for others the heavens are at best the source of sunshine and rain, and,where the imagination is quite limited,the heavens may rarely be seen. Some live in the bright light of a great faith and envisage "the Holy"; others live in the dimmer light of a more restricted faith, and vision is shortened. Men differ, and community as lure to the better shows up the differences. Nonetheless,community means **satisfaction** and **fulfilment**. It is the prospect and promise of the pleasures of appetite and passion, the gratification of bodily needs, the quest and longings of mind, the furthermost reaches of vision: and it is the assurance of the progressive fulfilment of the potential for growth—in strength of body, wealth of knowledge, fineness of spirit. See, then,the lure ever beyond to that which increasingly satisfies appetite, desire, aspiration, and fulfils possibility for growth. Negatively stated, there is neither satisfaction nor fulfilment in isolation.

The other great lure of community is freedom. Freedom is the promise and boon of community. It is addressed to the whole person—the call to be soul. It involves decision and affection. Men decide to be and to do,to stand and to quest—will's task chiefly. They also have strong affection for —feeling's task, or mostly so. Decision and affection, in turn, depend on (or are closely tied to) understanding. Men will and feel something, and something involves some awareness,some cognitive grasp. Freedom is the lure to be whole person—the life of soul in community.

In turn, **to be lured is to be free**. The response to freedom's call is **being** free, standing unmoved, seeing through "the eyes of the eternal". Soul in community is free to "see" in context;it is within the meaning of the ultimate, comprehensively considered.

At once,having decided for and being free in community,soul is free to **act** without restraint. Alternative activities are legion. Each discrete act is an open possibility. Choices are unlimited, wherein each selection opens new vistas for action. To be sure, to select A is not to select B: to

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choose to function as merchant is not to choose to perform as farmer. But within the meaning of freedom, the choice of A is not the rejection of B. Unselected, B retains its ultimacy as discrete. To choose to feed the poor, establish a research center, serve on a planning committee, befriend an outcast, is in no wise to preclude or deny manifold discrete ultimates. Within freedom each possibility is for itself just because it is beyond itself, whatever activity is at any time selected. Within freedom the limitless possibilities are inclusive of **not** choosing every bit as much as choosing—freedom to and freedom not to are equally man's freedom in community.

Let it be repeated: man is limited. He is dependent for his physical being, its appearance and maintenance; dependent in his thinking, on the incremental knowledge of the ages; dependent in his longings, on the vision and insight of all who in any way glimpse, even from afar. Nevertheless, he may do two things which manifestly bespeak his freedom. First, he may respond to or reject community. Herein is the stark either-or: man may accept or refuse freedom's lure. To reject is to be left bound, divested of promise and possibility: such is utter death. To aceept is to be-come free: such is the life of soul. Of course, acceptance is sometimes difficult; no man fully accepts. Yet acceptance is the price of entering the "kingdom", as the saying goes: it is the soul's admission fee to be free in community. Second, whatever his insufficiency, in community man may choose among boundless possibilities for action. Herein is the magnificent both-and: as soul man may function in countless ways, selecting among manifold discrete ultimates. One thing alone he may not choose: that which violates his decision for community.

And notice how demand and lure go together, just as the comprehensive and discrete go together. The comprehensive is at once judgment and justification, and promise and prospect. It is absolutely demanding as it is absolutely liberating. It sustains and in sustaining opens: it opens and in opening sustains. In its light possibilities are limitless. But, they are so **in its light**; the discrete is thus tied to the comprehensive. Conversely and concurrently, manifold ultimates are the content and expression: they are the livingness and vitality. Thus the comprehensive is tied to the discrete. The comprehensive ultimate is **just because** of discrete ultimates and discrete ultimates are **just because** of the comprehensive ultimate. Finality is at both poles: the comprehensive and the discrete are independent; and it is as such alone that they are complementaries, inter-dependent. Soul "**lives, moves,** and has its **being**" in this perspective, commanded and, lured. The **demand** is to decide for community. This includes meeting the conditions of community—to treat persons as of ultimate worth and to make constructive use of all things whatsoever. The **lure** is to freedom, being-acting in community, with unlimited choice among alternatives.

Already implied, the fruits of community are **power** and **endless advance**. Power is liability to build, or it is nothing: but it builds only in community. Out of community it dissipates itself; sooner or later it is spent

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for it has no reference—not for long. The nation, for instance, that squanders its resources and flouts its principles and exploits its people, devitalizes and kills itself in destroying other. The power to be and act indefinitely long—at least "till death doth us part", as the ritual has it—is grounded and used in full reciprocal relations with all things. With "I am" and "I do" separate and unified, the power of continuous life is assured and expressed. **Being** and being **beyond** fully reconciled, soul **is power**. And notice the special blessing: to be empowered is to empower and to empower is to be empowered. In giving is receiving and in receiving is giving—of strength ! In conversation, hearing is in speaking and speaking is in hearing; and what is this but the gaining of power in giving and the giving of power in gaining ? Yes, soul is its own life; and it lives both near at hand and forever beyond. Soul is the whole person, structured (the centeredness of being) and dynamic (the vitality of being). In community, it is sustaining—the power to **be**; and it is **continuous**—the power to **do**: Being-doing, it is "everlasting life"—grounded in the ultimate, comprehensively considered, and "lived-out" in the ultimate, discretely considered. Man as soul is the power for endless advance.

FLASH IN THE SOLAR PAN

Against the thousand faces of the five elements and
the one hundred elements
multicolored factors of the primordial metaphysical matter
Man
he floats outwards
loosening the buckle of the Van Allen Belt
and resolves himself through coral optical screens.
Nature conspires to destroy man
All mammals and fish
All birds and insects
All viruses
all they fear man
And they all destroy him nerve by nerve; cell by cell.
Yet man multiplies.
The Great Computor does not add him up or subtract him down.
He leaves man the ultimate, searing categorical imperative:
a flash seen by the Sun.
Man must destroy himself
and float
until his next karmic moment
in The Golden Egg.

Dale Riepe

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YOGA PHILOSOPHY AND WESTERN PSYCHOLOGY

N. L. DOSAJH

THE object of the present paper on 'Yoga Philosophy And Western Psychology'is to compare thoughts from Yoga philosophy with parallel ideas from Western Psychology.

Yoga provides a discipline whereby the disciple attains self realization. It is a system of mental and physical training. The methods adopted in Yoga are:— *Hatha* Yoga, *Kriyā* Yoga, *Bhakti* Yoga and *Jnāna* Yoga or *Raja* Yoga which is a combination of all the above four. They all aim towards the same goal that of self-realization [1] "Self-attainment is the secret,self-knowledge and an increasing consciousness are the means and the process". Now compare this with Psychoanalysis in Western Psychology.Psychoanalysis provides knowledge to the individual about the workings of his own mind, thus helping him to lead a normal life. Whereas psychoanalysis enables one to come from the subnormal state of the mind to the normal level,Yoga helps not only in achieving the normal state of mind but also going beyond that to the supernormal state of the mind or more accurately to the superconscious level, which according to Yoga philosophy enables the 'soul' to reach its final goal of liberation. As regards the structure of the Psyche, both the Yoga philosophy and Western Psychology have much in common. *Susapta* and *swapna* states of mind in Yoga philosophy may be compared to the subconscious states of the mind in Western Psychology,the *Jagrat* state to the conscious and Turia state to the superconscious.Of course superconscious state is a new term in Western Psychology whose regions have still to be explored in scientific terms. The Indian Yogis like Sri Aurobindo, through their own techniques, throw a good deal of light on this superconscious state of the mind.

As regards the contents of the psyche there is again much common between the two.[2] Freud regarded the unconscious as being purely autogenic'—that is the contents of the unconscious come from an individual's personal experience. Later on he added antenatal experiences and later still, influenced by Jung, he even included racial experiences. Jung attributed the elements in the racial unconscious to phylogenesis or race evolution. Now the *susupta* and *swapna* states of the mind according to

1 'The Synthesis of Yoga' by Sri Aurobindo, The Sri Aurobindo Library, New York, 1950, page 2.

2. Psychoanalysis And Its Derivatives by H. Crichton Miller, The Home University Library, Oxford Univ. Press. 1950, p. 25.

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Yoga philosophy contain the *samsakaras* that is the past impressions and the impressions received from others. And one fundamental difference from the viewpoint held by Western Psychologists is that according to Yoga philosophy the unconscious also retains impressions from previous lives. According to this philosophy, the human mind brings with it experiences from past lives. Even if the body dies, the *samsakaras* are passed on to the new body. And it is these *samsakaras* which form the basis of what we call as tendencies and temperaments. The Western Psychology with its emphasis on objectivity and experimental techniques is still perfecting its tools to test the said beliefs regarding the continuance of *samsakaras* of past lives and even the very viewpoint about past lives. However, Carl Jung, though a Western Psychologist, comes very near to the Eastern Yogis, when he recognises the existence of 'archetypes' in the human psyche.[3] 'The theme of the archetypal images are the same in all cultures, corresponding to the phylogenetically determined portion of the human constitution.....(They) stand for certain figures and contents of the collective unconscious. Further[4] 'The sum of the archetypes signifies thus for Jung the sum of all the latent potentialities of the human psyche—an enormous, inexhaustible store of ancient knowledge concerning the most profound relations between God, man, and the cosmos. To open this store to one's own psyche, to wake it to new life and to integrate it with consciousness, means therefore nothing less than to take the individual out of his isolation and to incorporate him in the eternal cosmic process. And so what has been sketched here becomes more than science and Psychology. It becomes a teaching and a way. The archetype as precipitate of all human experience lies in the unconscious, whence it powerfully influences our life. To release its projections, to raise its contents into consciousness, becomes a task and a duty.'Now compare these ideas with parallel ideas from Yoga philosophy:— Swami Vivekanand says-[5]'Every work that we do,every movement of the body,every thought we think, leaves such an impression on the mind stuff, and even when such impressions are not obvious on the surface they are sufficiently strong to work beneath the surface,subconsciously—each man's character is determined by the sum total of these impressions.'[6] 'Within the subconscious mind lies the sum total of the experiences, impressions, and tendencies of an individual,and the quality of its influence upon the conscious state, as well as upon the minds of others, will be determined by the quality of these impressions, according to whether or not they are good, bad, or indifferent.' [7] '—the *samsakaras* of all the acts whether of

3. The Psychology of C G Jung by Dr Jolande Jacobi, Routledge And Kegan Paul Ltd, London. page 64
4. The Psychology of C.G. Jung by Dr. Jolande Jacobi, Routledge And Kegan Paul Ltd, London page 65,66.
5. Swami Vivekanand Works, I. 52
6. Swami Vivekanand Works, I, 52
7. Vide Yoga Sutras II, 16—taken from Dr,Prem Nath's Unpublished Doctorate thesis on 'Yoga'—page 79

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the past life or of the present have a cumulative effect upon our mind in which they are stored as latent forces but assumes the form of *Vasanā* or urge or active tendency when the time for their fruition comes: for potential energy can become kinetic only when the proper conditions are present.' Now as for as the presence of 'archetypes' or '*samsakaras*' in the human psyche and their influence on the human personality are concerned, both the Jungian Psychology and the Yoga philosophy appear to be in full agreement. The main difference lies in the origin of 'archetypes' and '*samsakaras*'. Whereas Jungian 'archetypes' are the result of inheritance of the racial unconscious, the '*samsakaras*' also contain elements of the actions of the past lives. According to Jung "—archetypes are 'self-portraits of the instincts' in the psyche, as psychological processes transformed into pictures as primal patterns of human behaviour. In other words 'archetypes' are due to the actions of our fore-fathers but '*samsakaras*' are not only the result of the *karmas* of our fore-fathers but also the result of our own *karmas* during the past[8] lives and the present one. So the comparison between *karmas* and archetypes seems to break down here. But this is not a point for discouragement in the way of the unification of the Western Psychology and Eastern Psychology (Yoga). In fact Yoga philosophy opens up a field for extending the horizons of the modern psychology. It opens up vast fields for research and raises questions like: —a. Is there anything like a past life or lives? Or what is soul and what does its transmigration mean? b. If there is or are past life or lives, whether the experiences of the past life or lives are passed on? c. If yes, then how are these experiences passed on ?[8] 'Various incidents of the transmigration of soul that have come to light and a number of experiences of the Yogis regarding their communion with other innumerable souls are just the cases which sould not be dismissed complacently or light-heartedly but given our very serious consideration ranging from philosophic speculation to personal experiencing and, if possible, to experimenting.' Psychologists have got to extend the scope of their techniques of investigation so as to include problems of the said type.

The modern techniques of experimental psychology are too inadequate to test the hypotheses of the afore-said nature. The Yogis were able to arrive at the solution of the said problems through their power of intuitive insight. And in all phases of psychology dealing with phenomena beyond the reach of our ordinary senses, we shall have to resort to extraordinary senses like intuition etc. According to Yogis, the intuitive faculty must be developed before one can answer the questions of the said type. According to them, a person must be thoroughly integrated, his will is to be completely unified and made entirely active and he is expected to be firmly established in higher principles of ethics and practice of deep concentration and meditation before he can realise the truth about various reincarnations. But suppose such a person makes a statement as a truth realised by him. Now how can we evaluate the scientific worth of his

8. Unpublished doctoral thesis on 'Yoga', by Dr. prem Nath, page 42.

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statement.The answer seems to be by the scientific method. So ultimately before a truth is accepted as a truth it has got to stand the test of the scientific method. So even the findings of Yogis as a result of their power of intuitive insight have got to fit in the framework of the scientific method before they can be accepted as scientific truths.Work is already being done and the ancient ideas on 'Thought transference,Extra-sensory perception, Clairvoyance and Psycho-kinesis etc.' are being established by authorities like Prof. Rhine. [9] 'Several of the advances in modern Western Psychology are practically duplicating in their discoveries ideas which already exist, albeit in a much cruder and less scientific form, in the ancient systems.' The science of Psychology is already being enriched by fields like 'Parapsychology'. The ESP phenomena have definitely been proved significantly above chance. So what is needed is the formulation of proper methodology for the study of the concepts in Yoga philosophy so as to bring them in line with the modern Experimental Psychology.It is not an easy task because the said problems do not lend themselves easily to the experimental technique. But such is the case in all new fields which are explored. A method of experimentation involving intuitive apperception will have to be designed for the investigation of these extra-sensory phenomena. Such a method may rightly be designated as 'Intuitive apperception cum Experimentation'.Perhaps the design of such an experimentation could be first the selection of the right type of persons for experiments of this nature. Persons who have developed or are gifted with the power of intuition and have a unified mind made totally active and emotionally attuned with each other, will be the right sort of persons for taking up such problems. The exact methodology can then be worked out depending upon the problem in hand. Say cases of Para-psychology could be collected wherever possible on the surface of the earth and could be studied independently by this group of psychologists. The findings could then be compared and objectified if possible.

9. Paul Brunton-Indian Philosophy And Modern Culture Rider & Co, London page 11.

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REASON AND CONDUCT IN KANT

KONSTANTIN KOLENDA

THE place of reason in ethics is one of the live topics in contemporary philosophical discussion. Modern studies of human motivation progressively disclose its complexity and perhaps even impenetrability. It is often found that the reasons people give for their actions are mere rationalizations of subconscious or repressed desires. Similarly, professed principles of behavior can be traced back to early conditioning when they were automatically incorporated into a man's ways and habits. The result of such discoveries has been a steady decline in the estimate of what traditional philosophers called "reason" and eulogized as the distinctive characteristic of the human animal. A corollary of this decline is also the tendency to give morality a non-rational interpretation—emotive, non-cognitive, existential—thus removing reason from its time-honored pedestal and replacing norm with fact. Everything that can be said about man's conduct is expressible, it is being claimed, in the language of sociology, medical science, psychoanalysis and psychiatry. Consequently, at best, ethics becomes depth-psychology.

Those who are disturbed by this trend will naturally seek to oppose it by mustering up the best that was ever said in defense of reason. Among the latter the towering figure of Immanuel Kant is likely to be found. For Kant has been traditionally credited with establishing firmly the autonomy of ethics and still today has the complete allegiance of many prominent thinkers.[1] But, as usual, when an old mansion is renovated the builders will be forced to reject some of the stones while keeping and using others. I suggest that in making use even of Kant's indispensable contribution such a selection cannot be dispensed with. What's more, by leaning on Kant's true and firm insights we can come to the defense of reason unencumbered by some confusing and misleading superstructures of his thought. To attempt such a clearance job is the purpose of this paper.

I find in Kant two different accounts of the relation of reason to conduct. One is fitted closely into the theoretical framework of Kant's metaphysics and epistemology. This account, unfortunately, presents insurmountable difficulties and has been the source of conflicting estimates of Kant's contribution to ethics. The other view, independent and inconsistent with the first, is, it seems to me, not only free of confusions but

1. Cf. H. J. Paton's article in Band 45 of KANT-STUDIEN, "In Alleged Right to Lie". Also in THE CATEGORICAL IMPERATIVE Paton defends the view that Kant's moral theory "is always reasonable, even if it may not always be correct". (p.15)

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also in itself accomplishes what Kant intended to accomplish. It shows that it is possible for man to act on principle, or in the light of reason, that ethical discourse is not meaningless, and that its meaning is not exhausted in a behavioristic or emotive description.

I

Kant's conviction that morality had to be put on a rational basis required a refutation of Hume's view that our moral judgments do not depend on rational analysis but express the sentiments of approval and disapproval. Such refutation had to be final, conclusive and could not allow any loopholes for re-introducing in some disguised manner empirical considerations. Only a categorical denial that the empirical nature of man can enter into the formulation of the laws of morality could fill the bill. Man is a natural being behaves like the rest of nature; the processes in his body, including the psychological, are governed by the law of cause and effect. A behavior due to such operation cannot be said to be either rational or irrational—it takes place naturally and inevitably as does the movement of waves on a water surface or the oxydation of metals when exposed to the air. To derive moral principles from the actual behavior of man as a natural being is to confuse morality with psychology or Sociology. The latter can tell us only what is, but never what ought to be.

This was the consideration which led Kant to propose a radical solution of lifting man, as moral agent, out of his empirical anthropomorphic setting. The critique of practical reason gives, therefore, "an account of the possibility of duty, or its extent and limit, without particular reference to human nature".[2] But this "lifting out" could by no means impair the inviolability of the causal nexus in which man, including all his actions, was involved. Man must be granted freedom from natural inclinations operating in him, yet this must be done in such a manner that his actions are nevertheless subject to and explicable in terms of natural causality.

> If one attributes freedom to a being whose existence is determined in time, it cannot be excepted from the law of natural necessity of all events in its existence, including also its actions. Making such an exception would be equivalent to delivering this being to blind chance.3

In other words, such an exception would destroy the conditions under which alone the unity of experience is possible; for this would involve reason into conflict with its own principles.

Kant saw only one possible way out. It consisted in attributing freedom to man as a being whose activity is not determined in time. Man is such a being, says Kant, to the extent that he is rational. "Pure reason, as a purely intelligible faculty, is not subject to the form of time, nor consequently to the conditions of succession in time".[4] Every single act-

2. CRITIQUE OF PRACTICAL REASON, L,W. Beck's Translation, p. 123
3. Ibid., p. 201
4. A 551/B 579, N. K. Smith translation (A11 subsequent FIRST CRITIQUE reference are to this translation)

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ion, being in time, is determined by preceding events in time, but in so far as an action can be attributed to the activity of reason, the determination of reason itself is not to be regarded as an event in time.

But how do we know that such direct determination by reason is possible? That we are capable of such actions, i.e., that we can perform actions according to the conception of a law, answer Kant, is a fact of our inward experience. We know ourselves as capable of acting independently of inclinations, and even contrary to their urge, and this consciousness is directly experienced. "That our reason has causality, or that we at least represent it to ourselves as having causality, is evident from the **imperatives** which in all matters of conduct we impose as rules on our active powers".[5] But if this is the case, our will must be regarded as standing in a relation to two different grounds of determination. This is Kant's conclusion.

> If we think of ourselves as free, we transport ourselves into the intelligible world as members of it and know the autonomy of the will together with its consequence, morality; while, if we think of ourselves as obligated, we consider ourselves as belonging both to the world of sense and at the same time to the intelligible world.[6]

The human will is in a service of two masters. It recognizes itself as subject **qua** intelligence to the laws of the intelligible world. But at the same time man as a natural being must regard his actions, which are events in time or appearances, as determined by their natural antecedents. Moreover, the intelligible causality of the human will must be regarded as

> the action of a cause which, in respect of appearances, is original, and therefore, as pertaining to this faculty, not appearance, but intelligible; although it must otherwise, in so far as it is a link in the chain of nature, be regarded as entirely beloging to the world of sense.[7]

This dual relationship of the will is given by Kant a metaphysical justification. "Since the intelligible world contains the ground of the world of sense and hence of its laws, the intelligible world is (and must be conceived as) directly legislative for my will which belongs wholly to the intelligible world".[8] Similarly, consider the following passage.

> The consciousness of the moral law cannot be less than something which elevates man as a part of the world of sense, something which connects him with an order of things which only the understanding can think and which has under it the entire world of sense, including the empirically determinable existence of man in time.[9]

5, A 547/B 575

6. FOUNDATIONS OF THE METAPHYSICS OF MORALS, L.W. Beck's translation, p, 108 (included in CRITIQUE OF PRACTICAL REASON—all subsequent references to FOUNDATIONS and to the SECOND CRITIQUE are to this translation and will be abbreviated F and SC respectively)

7, A 544/B 572

8, F, p, 108

9, SC, p, 193

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The expression "under it" suggests a sort of dependence of the world of sense on the intelligible world. But since we can only **think** the intelligible world and can never **know** it, the nature of this dependence also cannot be known.

The laws of understanding make nature possible by imposing intelligible form on sensuous intuitions. But pure reason is not only the ground of theoretical knowledge; it has also **practical** application in direct relation to the will which is experienced as the consciousness of freedom from natural inclinations. And since "in its practical purpose the footpath of freedom is the only one on which it is possible to make use of reason in our conduct...philosophy must assume that no true contraction will be found between freedom and natural necessity in the same human actions, for it cannot give up the concept of nature any more than that of freedom".[10]

The same action can be viewed from two different points of view, and if morality is to be intelligible it is essential to maintain this double perspective. Otherwise, if man were to think of himself as standing "in the same relationship when he calls himself free as when he assumes that in the same action he is subject to natural law",[11] the contradiction inevitably follows. "For it is not permissible to say that the laws of freedom enter into the causality exhibited in the course of nature, and so take the place of natural laws".[12]

Thus there are two different orders of relevance in regard to questions concerning human volitions. When man "perceives himself as a phenomenon in the world of sense (as he really is also)", one sort of determining ground becomes relevant. But when man regards himself as intelligence he finds himself "in a different order of things and in a relationship to determining grounds of an altogether different kind".[13] This double point of view of himself is imposed on man by his own consciousness of himself as free intelligence and as such as independent of his own sensuous nature. Moreover, this consciousness is man's "proper self", for he recognizes its dictates as applying to him directly and categorically.[14] When a man confronts a moral decision he rises into the intelligible world and separates himself from the world of sense. When he makes a decision the determination of his will proceeds from the intelligible world, but the action itself which accompanies the decision is nevertheless fully determined by the antecedent events in the world of sense. The act of deciding and willing "happens" in the world of intelligence which is timeless, but the action, being in time, happens according to natural laws. The apparent contradiction is shown to be no contradiction at all as soon as one realizes "that behind appearances things-in-

10. E, p. 110
11. Ibid., p. 110
12. A 447/B 475
13. E, p. 111
14. Ibid., p. 112

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themselves must stand as their hidden ground and that we cannot expect the laws of the activity of those grounds to be the same as those under which their appearances stand". [15]

Moral goodness of actions depends on the manner of willing them, and this willing proceeds from the intelligible world with which man is in contact through reason. But actions take place in the sensuous world and as such depend on the conditions of this world and not on the will which intends them. Therefore, "practical laws refer only to the will, irrespective of what is attained by its causality, and one can disregard this causality (as belonging to the sensuous world) in order to have the laws in their purity".[16] An action done from the moral law is only given the form of the intelligible world, while its matter is determined by antecedent natural events. When viewed from the point of view of intelligible determination the action will be seen as conforming to the law, but in order to understand the occurrence of the action one ought to completely disregard this point of view, because what has "taken place"was merely imposition on the action of supersensuous nature,without at all interfering with the mechanism of the sensuous nature according to whose laws the action has actually taken place.[17] The intelligible causality of the human will does not have "a place in the series of those empirical conditions through which the event is rendered necessary in the world of sense".[18] The moral law, in accordance with which a morally good action takes place is the fundamental law of supersensuous nature and of a pure world of understanding, whose counterpart must exist in the world of sense without interfering with the laws of the latter.

This "counterpart", however, is only a"possible effect"of transforming the world of nature according to the dictates of reason if it had sufficient physical capacities. In other words,it is a purely transcendental ideal. This is so because freedom and morality belong to man only "as the transcendental predicate of the causality of a being which belongs to the world of sense".[19] This transcendental predicate makes it possible for man at any time in his life to determine his will irrespective of the events and actions of his past, whose determining grounds are,therefore, not in his power. As a natural being man is never free at the time he is acting—his actions are determined by the occurrences preceding them to which also the psychological determination belongs.All actions and states of mind are appearances and as such never free. Nevertheless,a man who performs the action can be viewed as a thing-in-itself, and the action is free only as the attribute of this thing-in-itself.The actual result of willing the action is, however, not even the concern of the pure will because

15. Ibid., page 113
16. SC, page 132
17. Ibid., page 153
18. A 540/B 568
19 SC, p. 200

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"every connection of causes and effects in the world as a result of the determination of the will is dependent not on the moral intention of the will but on the knowledge of natural laws and the physical capacity of using them to its purposes".[20]

When the factual occurrence of an action is to be explained, the noumenal point of view is irrelevant, for as Kant says, "the intelligible ground does not have to be considered in empirical inquiries". [21] And conversely, when viewed from the standpoint of morality, the connection of a rational being with the empirical world, including his natural condition, is also irrelevant.This is illustrated by Kant in an example of a man in extremely unhappy circumstances. For this man the value of living (from the point of view of happiness) has been completely lost. And yet such a man "cannot see himself as unworthy of life. His morality guards him against the danger of sinking in personal worth", because morality is "a respect for something entirely different from life,in comparison and contrast to which life and its enjoyment have absolutely no worth. He yet lives only because it is his duty, not because he has the least taste for living".[22]

II

This latter illustration brings home the complete separation of man as member of the intelligible world from himself as inhabitant of the world of sense in which everything is under the inexorable sway of necessity. While reason is free and spontaneous, man's sensuous nature is in the bondage of blind mechanism."Reason is the abiding condition of all those actions of the will under (the guise of) which man appears. Before they ever have happened, they are one and all predetermined in the empirical character".[23] But from this we must conclude that although reason does reign supreme,it does so only in its own sphere and has no real connection with actions as natural occurrences. The laws of reason and the laws of nature are on two separate tracks and those tracks never meet. Some times we may notice that the actions in the sensuous world travel parallel to the direction in which the demand of reason would have them travel, nevertheless they proceed on their own line and without any real connection with the laws of reason.For such a connection to be present the laws of reason and the laws of nature,would,both have to be seen in the same relationship. But this is impossible, Kant told us,[24] for we must heed the demands of theoretical reason not to meddle with the law of causality on pain of involving ourselves in self-contradiction.

It seems then that, while determining himself morally, a man must "forget" that every action in a sensuous world happens according to the natural laws of causality. And only by "forgetting" that the natural ope-

20. Ibid.. p. 218
21 A 545/B 573
22 SC, p. 194
23. A 553/B 581
24. F, p. 111

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ration is not suspended while he is determining himself morally can he view the action from the moral point of view. If he is to **explain** the action, the moral determination in turn must be"forgotten",since the explanation of a natural event, which an action is, can be done only in terms of natural mechanism. Of course,"the action to which the 'ought' applies must indeed be possible under natural conditions. The conditions, however, do not play any part in determining the will itself,but only in determining the effect and its consequences in the [field of] appearance". [25]

According to Kant, what is morally good in an action is only its form because "the morally good.....is something which, by its object, is supersensuous". [26] But if so, Kant's own objection is certainly applicable:

> Since all instances of possible actions are only empirical and can belong only to experience and nature, it seems absurd to wish to find a case in the world of sense, and thus standing under the law of nature, which admits application of a law of freedom to it, and to which we could apply the supersensuous ideal of the morally good, so that the latter could be exhibited **in concreto**. [27]

From this the conclusion follows, in spite of Kant's denial, that we never find an action in the world of sense which is determined by reason's law of freedom. The agent, in making a decision, may **will** it as an instance of the law of freedom, but his willing " takes place " on a quite different plane from the one on which the action actually takes place. And this is true not only about single actions, but also about the whole career of man as a natural being-"the sensuous life is but a single phenomenon in the view of an intelligible consciousness of its existence ". [28] And since this phenomenon "must be judged not according to natural necessity which pertains to it as appearance, but according to the absolute spontaneity of freedom " [29], this judging itself is crying in the noumenal wilderness, for there is no way to avert the appearances from their inescapable course of development.

In saying that in spite of the determination of reason actions as occurrences in the natural world are determined by their antecedents in the world of sense, Kant commits himself, at least theoretically, to the view that determination of reason does not enter as a factor guiding human actions. But this means that moral ideals and principles are completely inefficacious in actual conduct. This is disastrous for any moral theory. It is impossible to speak of morally good actions if the direct relation between thought and action is denied or so obscured as to be incomprehensible and in conflict with plain common sense.

When a human being acts out of respect for the moral law, when he acts on principle, the awareness and the recognition of this principle is

25. A 548/B 576
26. SC. p. 177
27. Ibid , p. 176
28. Ibid., p. 204
29. Ibid. p. 204

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an occurrence in time, and the action which follow from the resepct for the principle is due to this recognition of its moral validity. What is determined, however, is only the action, not the man or his will. The recognition of the validity of the principle cannot be regarded as an **additional** " determination " of reason which acts "spontaneously" on the human will. For what else is there to be determined besides the action? When a man recognizes the validity of the principle according to which he decides to act, only one determination takes place: that of action by his will. His recognition of the validity principle and his decision leading to the action are two aspects of the same occurrence in the natural world. But Kant's distinction tended to separate them. He regarded the recognition of the validity of the principle as an effect of the timeless and spontaneous activity of reason, while the actual performance of the action he relegated to the activity of the empirical will which is enmeshed in the sequence of natural events. To make matters worse, he denied, at least in some contexts, that the two orders-the timeless "activity" of reason, and the events in time-could be in any way related. The laws of freedom and the laws of nature are completely heterogeneous and cannot be seen in the same relationship. How man, as a natural creature, can respond to the laws of freedom is inexplicable, says Kant. " An explanation of how and why the universality of the maxim as law(and hence morality)interests us is completely impossible for us men". [30] Consequently, this heterogeneity of our will causes us to regard ourselves as belonging to two different worlds. The only thing we know in respect to the two worlds is that the claim of the one which affects our will as intelligence is our " proper self ", while the one governed by natural laws, in virtue of being " mere appearance " is subordinated to the intelligible world. [31]

But it seems that this subordination is quite unreal, because the laws of the intelligible world and the laws of nature have nothing in common. Man's phenomenal existence, including his actions, is following the inescapable and predetermined path of natural causality. Only when we look at our actions from a "timeless" point of view can we see which actions exhibit the form " prescribed " by the laws of freedom. But again, this "prescription" does not penetrate into the world of sense. It is a prescription which prescribes nothing, because everything in the world of sense is due to natural causality anyhow. There is no communication between the timeless and that which is in time. That which is in time can be merely **viewed** from a timeless point of view, but it can never be interfered with.

What led Kant to embrace this untenable position ? He saw that if one attributes freedom to a being whose existence is determined in time, it cannot be excepted from the natural necessity of all events in its existence, including also its actions.[32] But since man **had** to be granted the free-

30. F, p. 114
31. Ibid., p. 115
32. SC, p. 201

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dom of which he was undenibaly conscious there was nothing left but to say that in some respects man is **not** a being whose existence is determined in time. Since man as a **natural** being and in virtue of this natural existence **had** to be determined in time, the only possible alternative was to deny that the empirical aspect was **the whole of man.** On the contrary, man's **proper** self is somewhere else-in his timeless rationality, and this is the source of morality and the source of moral determination. Once Kant took this view and described "moral determination" as an "activity" of a timeless and spontaneous cause, an unbridgeable chasm was created between the natural setting of man in which actions occur and the principles which ought to determine them. As long as this chasm remains, moral determination of **actions** is incomprehensible.

Kant's noumenal - phenomenal dichotomy leads him to regard the will as determined by two different principles. One is the timeless "fact" of reason; the other - the will's relation to past events. But he can't have it both ways. Because he took this position he was driven to express it in purely metaphorical language exemplified in the following passage. "The will stands, as it were, at the crossroads halfway between its a priori principle which is formal and its a posteriori incentive which is material". [33]

Although Kant insists that every action as natural occurrence is caused by its natural antecedents, he also makes statements which contradict this rule, e. g. in the following passage. "This 'ought' expresses a possible action the ground of which cannot be anythig but a mere concept; whereas in the case of a merely natural action the ground must always be an appearance".[34] If nothing but a mere concept can be the ground of an action, it certainly cannot be determined by anything else. But then it would not belong to the causal chain of events, which it must, being an appearance. Here Kant disregards his own objection that "the possibility of freedom of an efficient cause cannot be comprehended, especially in the world of sense". [35]

Similarly, in the following passage, the contradiction remains in spite of Kant's efforts to make it disappear.

> A rational being can rigthly say of any unlawful action which he has done that he could have left it undone, even if as an appearance it was sufficiently determined in the past and thus far **inescapably necessary**. For this action and everything in the past which determined it belong to a single phenomenon of his character which he himself creates and according to which he imputes to himself as a cause independent of all sensibility and causality of that appearance.[36]

If every action is indeed **sufficiently** determined by past events and thus far inescapably necessary, how can a possibility be admitted that it

33. F, p. 61
34. A. 547/B 575
35. SC, p. 200
36. Ibid., p. 203

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can be different from what it is as so determined ? If I can by an act of will change an action which is about to be performed by me, it certainly is **not** sufficiently determined by past events and hence not inescapably necessary.

Many other statements are open to a charge of contradiction. Kant refers to the causality of our will as " a causality, which independently of those natural causes, and even contrary to their force and influence, can produce something that is determined in the time-order in accordance with empirical laws". [37] Surely what is determined in the time-order cannot be determined "contrary to the force and influence" of natural causes operating on it in this time-order. Kant's rhetorical question "whether freedom is completely excluded by this inviolable rule (of the unchangeable laws of nature) or whether an effect, notwithstanding its being thus determined in accordance with nature, may not at the same time be grounded in freedom",[38] must be answered in the negative, unless one is prepared to subscribe to the view that occurrences in nature are mere appearances and, consequently, that actions are not really determined by their causes but by something **beyond** those causes. In describing the categories of freedom Kant has actually taken this view. He says that " each category is taken so universally that the determining ground of the causality can be placed beyond the world of sense, in freedom as the property of an intelligible being ". [39] But does the placing of the determining ground of an action "beyond" its natural setting abolish the lawful operation of this setting ? If this is what Kant means he contradicts himself, for he told us elsewhere [40] that this is unthinkable.

III

The account of the nature of the relation of reason to action as described by Kant in contexts just considered cannot constitute a part of a sound moral theory because it contradicts the basic condition under which morality is possible. Acting in accordance with moral principles must allow man to enter into and to modify the natural setting in which he finds himself. Moral ideas must have "hands and feet", they must be capable of showing their efficacy in directly affecting the conditions under which man lives. They must make difference in **this** world. That this is not possible in the account which we have just considered is due to the sharp separation of the natural world from the intelligible world. This separation is **only** theoretical and therefore a mere abstraction. Kant's mistake lies in separating what is merely distinguishable. And because he **separated** reason and nature he created a problem of reestablishing a connection between them. Hence the resort to "transcendental determination" of moral actions and the lifting of man out of his natural setting.

37. A 534/B 562
38. A 536/B 564
39. SC, p. 175
40. Ibid., p. 201

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This insoluble problem need not arise. It is not necessary to look at human actions from a "timeless" point of view in order to understand them as done for moral reasons or as an outcome of moral convictions. An action cannot be separated from the reason for which it is done. And if it is done from a principle it is sufficient that the agent entertain the principle as valid and act on it. The entertaining of such a conviction is certainly one of the natural events and can be also given a causal or biographical explanation, if such is required. But it certainly will not be an answer to the question how a man comes to be "transcendentally determined" to entertain such a conviction. Practical reasoning is not timeless because it is practical. It is thinking which takes place in time and directs actions which are also events in time. Although the **validity** of a principle is not derived from the fact of being entertained, whenever it is entertained and acted upon it is an integral part of the action which proceeds from it. This "proceeding from" can be described in causal language, and the very fact that this is possible is sufficient evidence that a metaphysical construction of two unrelated orders of relevance is an artificial and misleading abstraction.

Fortunately, Kant's writings contain an alternative account of the relation of reason to conduct, in which he does not insist on the unrelatedness of the two orders of relevance. On the contrary, he is concerned with showing their **relatedness.** In this account he sticks closely to the phenomenology of moral experience and therefore has no need to reconcile apparent contradictions.Let us examine this account in some detail.

Already in the preface to the *Foundations* Kant states that man's practical pure reason ought to be "concretely effective in the conduct of life".[41] The important passage in which Kant characterizes a rational being can be interpreted to the same effect.

> Everything in nature works according to laws. Only a rational being has the capacity of acting according to the conception of laws, **i. e..** according to principles.This capacity is will.Since reason is required for the deprivation of actions from laws, will is nothing else than practical reason.[42]

It seems reasonable to assume that by "actions" in this passage Kant means "events in the natural world", and that the derivation of actions involves intention to bring actions about,or to **cause** them to occur.Similarly,the proposition that "practical reason is concerned not with objects in order to know them but with its own capacity to make them real",[43] allows the interpretation that "making the objects real" means "bringing about their existence in the natural world".It is difficult to imagine what other meaning this phrase could have.

Man as a rational being belongs wholly to the intelligible world. Nevertheless, Kant also says that man as a rational being does have a

41. F. p. 52
42. Ibid:, p. 72
43. SC, p. 195

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point of contact with the world of nature.This point is found in the will, which is empirical, (notwithstanding the fact that Kant also refers to the will as being **wholly** in the intelligible world[44]). Kant tells us that"the will is a faculty which makes a rule of reason the **efficient** cause of an action which can make an object real".[45]The activity of the will is not contemplative but practical—and the will enters into the world as an **efficient** cause. The will is determinable in the intelligible world,but it enters **dynamically**, as so determined,into the world of sense. That this is indeed the case can be seen from the following passage.

> By this freedom the will of a rational being, as belonging to the sensuous world recognizes itself to be,like all other efficient causes,necessarily subject to the laws of causality,while in practical matters, in its other aspect as a being in itself, it is conscious of its existence as determinable in an intelligible order of things. It is conscious of this not by virtue of a particular intuition of itself but **because of certain dynamic laws which determine its causality in the world of sense**, for it has been sufficiently proved in another place that if freedom is attributed to us, it transfers us into an intelligible order of things. [46]

Later on we find another explicit statement that "reason becomes, in the field of experience an efficient cause through ideas",[47] and also that "the a priori law can be regarded as the determining ground of action, which is consequently seen as determined by the pure practical reason".[48]

Kant describes the difference between the laws of a system of nature to which the will is subject and a system of nature which is subject to the will, in the following manner. "In the former, the objects must be causes of the conceptions which determine the will, and in the latter the will is the cause of the objects." [49] Hence, it seems that the moral law is not only the cause of the objects in some transcendental sense: it can be the cause of the **existence** of objects. And Kant actually says that the moral law "concerns knowledge in so far as it can itself become the ground of the existence of objects".[50]

Similarly, in the preface to the *Critique of Practical Reason* we read: "If pure reason is actually practical, it will show its reality and that of its concepts in actions,and all disputations which aim to prove its impossi bility will be in vain",[51] The definition of the will as a "faculty of determining itself to act as intelligence",[52] suggests also that the mere determination of the will must be actually followed by a concrete act and that this act is brought about by this determination."To be an object of practical knowledge as such signifies...only the relation of the will to the action whereby it or its opposite is brought into being".[53]

44. F, p. 108
45. SC, p. 195
46. Ibid.. p. 152
47. Ibid., p. 158
48. Ibid., p. 167
49. Ibid.. p. 155
50. Ibid., p. 156
51. Ibid., p. 118
52. F, p. 113
53. SC. p. 166

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Kant also insists that there must be a direct connection between the activity of the will and the object of the action, i.e., that which is to be brought about. The action must be the **result of willing it** and not merely an **effect of the inclination.**[54]It is essential that **moral** action proceed from reason and not from an empirical cause. "A perfectly good will...can be determined to act only through the conception of the good",[55] and the purpose of morality is to "establish nature based on universal laws, even though in actual nature as object of experience this is never the case".[56] Although no human being can be in possession of a perfectly good will, an action, if it is to be regarded as moral, must be at least in part attributable to the direct activity of reason as bringing the action about.

A very explicit statement that morality is concerned with transforming the world of nature is found in the following excerpt where Kant makes an analogy between teleology and morality.

> Teleology considers nature as a realm of ends: morals regards a possible realm of ends as a realm of nature.In the former the realm of ends is a theoretical idea for the explanation of what actually is.In the latter it is a practical idea **for bringing about that which is not actually real but which can become real through our conduct,** and which is in accordance with this idea.[57]

The means-ends language is applicable to morality because morality has its purposes which are to be realized by the means of actions. "The practical rule is always a product of reason, because it prescribes action as a means to an effect which is its purpose".[58] Actions are the **matter** to be molded into forms demanded by morality, and this molding is a process which takes place in the natural setting.

The question is, how this molding of matter is possible.It is molded **into** certain form, but is it also molded **by** this very form ? In the above context Kant seems to answer this question in the affirmative;the idea as practical can "bring about" real results in nature when used as a guide of conduct. The material of our volition,which is empirical,is **conditioned** by the idea of reason, and this conditioning is such that it leads to occurrences(actions)which would not take place without such a conditioning.

Although the pathologically determinable faculty of desire is "really and specifically" different from reason as the higher faculty of desire,in a morally good action the pathological desire is **subordinated** to reason,it is actually **prevented** from determining an action.[59] Thus this subordination has real effects in the world of sense. In such cases of moral constraint practical reason offers a resistance which, according to Kant, may be called "an inner but intellectual compulsion".[60] Even in cases where natural inclinations seems to correspond to the moral imperative,the action,

54. F, p.61
55. Ibid., p. 73
56. SC, p. 154
57. F, p 93 (my italics)
58 SC, p. 331
59. Ibid.. p. 136
60. Ibid., p. 144

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if it is to deserve moral credit, must be due to a"restriction of the maxim founded on the inclination by the pure practical reason. [61]

In the *Critique of Pure Reason* Kant leaves no doubt that he thinks of reason as directly entering and modifying occurrences in the world of nature. When he describes a voluntary resolution to rise from the chair (which is an occurrence in the world of sense) he says that "in respect of its happening, natural causes exercise over it no determining influence whatsoever". [62] Nevertheless, it **happens**, and since it must have a cause in order not to be relegated to blind chance, its cause is said to be timeless reason of man as a thing-in-itself. Kant describes the causality of our will as " a causality which, independently of those natural causes, and even **contrary to their force and influence**, can produce something that is determined in the time-order in accordance with empirical laws, and which can therefore begin a series of events entirely of itself ". [63] A rational being is an active being, and can of itself begin "its effects in the sensible world". [64]

How does this happen ? Kant answers that in producing a morally good action the reason of man

> frames to itself with perfect spontaneity an order of its own according to ideas, to which it adapts the empirical conditions, and according to which it declares actions to be necessary.....And at the same time reason also presupposes that it can have causality in regard to all those actions, since otherwise no empirical effects could be expected from its ideas: [65]

This account is difficult to understand. Is the ability to "adapt" empirical conditions and to have effect on them something else than the ability to enter directly as a factor into causality of nature ? If not, what possible meaning can "adapting" have ?

Later on we encounter another explicit statement that there is direct interaction between reason and nature.

> Sometimes, however, we find, or at least believe that we find, that the ideas of reason have in actual fact proved their causality in respect to the actions of man, as appearances; and that these actions have taken place not because they were determined by empirical causes, but because they were determined by grounds of reasons. [66]

While discussing the question of responsibility Kant ascribes both, dispositions and actions, to the immediate spontaneity of reason in determining those dispositions and actions. Moral depravity and villainous character, no mattar how understandable in terms of conditioning and faulty education still are subject to reproach. why ?

> This could hot happen (subjection to reproach) if we did not suppose that whatever arises from man's choice (as every intern-

61. Ibid., p. 146
62. A 451/B 479
63. A 534/B 562
64. A 541/B 569
65. A 548/B 576
66. A 550/B 578

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> ntional act undoubtedly does) has a free causality as its ground which from early youth expresses its character in its appearances (its actions). These actions, by the uniformity of conduct, exhibit a moral connection. But the latter does not render the vicious quality of the will necessary, for this quality is rather the consequence of the freely assumed evil and unchangeable principles. This fact makes it only the more objectionable and culpable. [67]

The blame is possible because " the same act, which as belonging to the world of sense is always sensuously conditioned, i. e., mechanically necessary, can at the same time, as belonging to the causality of the acting being in so far as it belongs to the intelligible world, have a sensuously unconditioned causality as its foundation. That is, it can be thought as free". [68] Similarly, Kant tell us that the act of lying, when it occurs, need not have occurred because "the act is under the immediate guidance of reason". [69]

In regard to moral education of children Kant recommends to instil in them the belief that "no incentives of inclinations are the determining grounds influencing an action done as a duty". [70] In such a manner a youth learns to discover a new source of determining himself to action - by free exercise of pure reason. For this freedom ought not to be conceived "only negatively as independence from empirical conditions. The faculty of reason, so regarded, would cease to be a cause of appearances. It also must be described in positive terms, as the power of originating a series of events". [71]

The above instances of evidence that Kant acknowledges the empirical efficacy of ideas of reason can be indefinitely multiplied. But those just adduced bring out clearly how much the view expressed in them is at variance with the previously discussed insistence on relegating the "activity" of reason to a completely heterogeneous sphere from that in which natural events take place. The same inconsistency with the previously discussed account is brought out in connection with the question how that to which Kant refers as "moral feeling" is possible.

Besides having a direct effect on actions as occurrences in the world of nature, pure reason also affects the sensibility of the moral agent. It produces certain effect on feeling.

> In order to will that which reason alone prescribes to the sensuously affected rational being as that which he ought to will, certainly there is required a power of reason to instil a feeling of pleasure or satisafaction in the fulfilment of duty, and hence there must be a causality of reason to determine the sensibility in accordance with its own principles.[72]

How this is possible, is inexplicable, says Kant. Nevertheless, it is a fact,

67. SC, p. 205
68. Ibid., p. 209
69. A 556/B 584
70. SC, p. 257
71. A 554/B 582
72. F. p. 114

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we do experience this "interest" in the moral law, which however, is always a subjective effect and not the cause of moral principles, since "Reason determines the will in a practical law directly, not through an intervening feeling of pleasure or displeasure, even if this pleasure is taken in the law itself".[73]

The moral law, in so far as it has an effect on the mind, can serve also as an **incentive** to action. Since it thwarts the inclinations, and inclinations are apprehended as feelings, this thwarting, as checking them, must be itself a feeling, a painful one at that. For, "whatever checks all inclinations in self-love has, by that fact, an influence on feeling".[74] But at the same time the moral law, in striking down and humiliating the inclinations, "is an object of the greatest respect and thus the ground of a positive feeling which is not of empirical origin. The feeling, then, is one which can be known a priori. Respect for the moral law, therefore, is a feeling produced by an intellectual cause, and this feeling is the only one which can know completely a priori and the necessity of which we can discern."[75]

However difficult it is to understand what Kant means by "knowing a feeling" or "discerning the necessity of a feeling" it seems, nevertheless, that the function of this subjective feeling is to be an incentive to moral action and to promote the influence of the law on the will. This feeling "lessens the obstacle of pure practical reason and produces the idea of the superiority of its objective laws to the impulses of sensibility, it increases the weight of the moral law by removing, in the judgment of reason, the counterweight to the moral law which bears on the will affected by sensibility".[76] In other words, this feeling is the additional muscle-power which is added on the side of reason in its tug-of-war struggle with the inclinations. Since this struggle takes place on the plane of sensibility i.e., within the realm of nature, reason is directly effective in this realm. Whenever reason loses in this battle "it fails to express its effect in actions simply because subjective (pathological) causes hinder it".[77] In other words, it lacks sufficient strength to overcome those causes within their field of operation, i.e., within the pathological field, even though Kant refers at times to the "interest" of reason in the moral law as a non-sensuous interest[78], and describes the sensuous feeling as only the **condition** "of the particular feeling we call respect".[79] Nevertheless, since this feeling has to war against sensuous inclinations it must "fight it out" in their own backyard. The concepts of incentive, interest, maxim are presupposed because Kant thinks that a pathologically affected being "must be impelled

73. SC. p. .136
74. Ibid., p. 182
75. Ibid., p. 181
76. Ibid.. p. 183
77. Ibid., p. 186
78. Ibid., pp. 187, 220, 221
79. Ibid., p. 183

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in some manner to action".[80] This impelling would not be necessary if man were purely rational, but since he isn't the methodology of pure reason must aim at making "the objectively practical also subjectively practical"[81], in other words, it must directly affect the empirical nature of man.

I suggest that this second, phenomenological, account of the relation of reason to conduct is sound and free from the intricate confusions of the first. Here Kant's moral insight is better than some metaphysical aspects of his theory. He succeeds in showing that acting on principle is possible for man, or, in his words, that practical reason is directly effective in human conduct. In this account he does not tell us **how** this is possible, and in doing so he remains true to his conviction that it is not possible to explain why morality interests man. But whether this is a mystery in need of explanation is an open question. That fact is that men do, sometimes, determine their actions in accordance with principles, and that some of those principles have moral meaning.

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80. Ibid., p. 187
81. Ibid., p. 249

LIGHT OF GOD

O White Flaming Light of God,
I am intoxicated with the power of Thee;
O mighty sweeping tides of Love,
I am struck dumb with the glory of Thee.

Light of Ages, Light of Stars,
Shining afar in the orbs of night:
Yet shining in the heart of me, —
Flaming, rising, filling all space.

O Holy Love — Wholly satisfying,
All hearts move as one within Thee:
Within the cadences of Thy Being —
Divine, Holy Love of God.

The past, as though there were a past,
Is swept away within this Bliss;
From eternity to eternity —
Goodness is, and ever has been.

Come, and drink and live, O man,
At this Fountain rising free;
Quench thy thirst of loneliness and doubt
At this Well of **living** *Light and Power.*

Behold ! O man — rejoice and live,
God is at heart of you;
Sing a **new song** *of Life and Love,*
Renew thy living Spirit — and be glad.

Vida Reed Stone

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ETHICS AND TECHNICS IN SOCIAL RECONSTRUCTION

HENRY WINTHROP

I

Corporatism and the Decline of the Christian Ethic

IN an essay entitled "Post-Christian Man" appearing in his latest book, Paul Goodman[1] does a brilliant job of pointing out the degree to which our modern, corporate forms of living not only prompt departures from Christian convictions but actually encourage new froms of alienation from them. In a convincing analysis of our current, anti-Christian atmosphere, Goodman notes that modern science combined with the Protestant ethic has been used in the service of that sprawling bureaucratization of modern industrial civilization which demands a massive repression of self-actualization if it is to function smoothly. He recognizes most incisively that economic relations of production and consumption in their current forms of semimonopolies and state collectives have transformed the Calvinist virtues of asceticism, rationality, individual self-help, etc.. into precisely their opposites—a high standard of living, various kinds of boondoggling, feather-bedding and the morality of the Organization Man and corporate bureaucrat. The individuality of the Christian tradition, the stress upon seeking salvation in a personal and unique way, are replaced by a world-wide conformity of individual and group behavior. We find ourselves exporting to underdeveloped non-Christian countries the materials which will maintain these forms of conformity, namely, our machine tools, mass culture and other secular goods while, at the same time, tending to import new faiths in the form of Eastern religions or transformations of existing faiths such as that of Moral Rearmament. An interesting anti-Christian development are our current variants of social welfare functions which insulate the giver from the seamier aspects of life which he, himself, helps to promote unwittingly by the instituti ons he supports, so that sin becomes the occasion for the promotion of an unreal, ersatz, civic virtue. So Christian universalism, Christian pacifism, and Christian charity have ironically fulfilled themselves in Antichrist. All of which prompts Goodman to remark despairingly as follows.

"Perhaps superficially, perhaps essentially—it is hard to know—mankind seems to be galloping toward the condition of a social bee-

1. Goodman, P. Utopian Essays and Practical Proposals. New York: Random House, 1962. Pp.289.

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hive or termitary, in which individual uniqueness, creaturely contact, neighborly charity, the satisfactions of local community, and the high culture of real cities, are all increasingly irrelevant. In this process the tendencies of Christianity have certainly been influential. A conformist and universal population, working to keep running a busy economic machine, and controlled by an abstract and normative science: this is socialized human nature. One cannot help thinking of Auguste Comte's remarkable simulacrum of Christianity in his Positive Religion.

Yet such a religion of socialization is, of course, also the very contrary of Christianity; for Christianity is a personal relation of the creature and his creator, it is individual saintiness and neighbor love, existential commitment, the folly of the Cross, spontaneous illumination. In its history Christianity has known love feasts, speaking with tongues, martyrdomis, chivalric honor, and militant conscience.

To be sure, whether man can be essentially socialized or not, forming almost a new species from anything we have known, is a question for future history. If essential socialization is impossible, what will become of our present gallop toward such an absurd state? There seem to be two alternatives: either the unbearable heightening of anxiety, total apathy and anomie, and catastrophic violence; or the revolt of nature, existential disgust, conflict, and new religion." (pp. 86-7)

A very essential feature of the phenomenon which Goodman deplores is the one-way relationship effected by the impact of science and technology on our traditional, pre-industrial social institutions. A second essential feature is the number of new institutions we have had to legislate into existence (e.g., The Social Security Board, The World Bank, etc.) in order to cushion this impact—institutions initially generated by a Christian spirit, which then become overorganized and start generating some of the anti-Christian features which Goodman emphasizes. Inescapably amidst the complexities of modern life these institutions promote a monstrous growth of bureaucracies, of bureaucratic thinking and of the dulled sensibilities and obsession with power which are so essential to the smooth functioning of these same bureaucracies. Inescapably also this Frankenstein growth of bureaucracy leads to increasing alienation in the modern world in all its forms. If we will only move back long enough to take a fresh look at the nature of alienation, we shall see soon enough that alienation in all its forms is nothing more and nothing less than the negation of the basic religious impulses of the Christian tradition and reflects either indifference to or contempt for the social values which are the secular forms of the Christian spirit. As a focal reminder of these values let us enumerate here some of the more basic ones. I think sensitive and intelligent Christians will agree that among the more central of these values are the following: the desire to (1) restore to group living an organic sense of community, (2) recreate the possibility of respect for individual dignity destroyed so easily by what Bell[2] calls our crowd cul-

2. Bell, B.I. Crowd Culture An Examination of the American Way of Life. New York Harper, 1952. Pp. 159.

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ture, (3) reduce the amount of social injustice that increasing administrative distance creates, (4) increase the frequency of face-to-fact relationships in areas of important human concern and conflict, (5) provide a fuller opportunity for persons to achieve self-actualization, (6) provide for more authenticity of human character and personality, more "encounters," more "commitments" and more "engagements" in the existentialist sense of these terms, and (7) more respect for the eternal varities and the fast disappearing tragic sense of life.

I think that there are two alternative ways of reducing bureaucracy and thereby alienation: either (1) invent novel institutional controls on our bureaucratic expansion, while accepting that expansion, or (2) turn to decentralist expressions of variable patterns of democracy. These latter, by allowing the growth of social pluralism, may provide us with novel forms of intentional community. The novel forms I envisage would preserve the Christian and democratic values of past decentralist experimentation but these values would have to be fused with modern forms of scientific and technological development. These would have to lend themselves to small-scale economies, rather than mass production motifs, but they would have to achieve the same degree of productivity as that of large-scale technology. One good source concerning the technological possibilities available for adaptation to small-scale economies based upon modern science, is Meier's[3] pioneer attempt to describe the relation of science to possible new patterns of living, although this author sought only to describe existing technological possibilities for economic change and innovation in general, making no claims concerning their relevancy for adaptation to economic organization on a small scale. There is now, however, a substantial literature concerned with scientific and technological developments which may be adaptable to **intentional** communities with small-scale economies and a good deal of literature describing technological resources directly intended both for homesteading and the micro-community. Unless intentional communities can be formed which make this fusion of Christian and democratic values, on the one hand, with developments in science, technology, invention and other advances of modern culture in all its forms, on the other, the decentralist thesis will not be likely to win a large following. In short no moratorium must be called on modern science and technology, backward-looking ideals of an agrarian vintage will have to be abandoned and for the first time planning for intentional communities, aiming at an expression of Christian, democratic and humanist ideals, will have to become a new applied science.

We should not, of course, do the first alternative any injustice. Drucker[4] is convinced that it offers emergent possibilities for a better life

3. Meier, R. Science and Economic Development. New Patterns of Living. New York: John Willey, 1956. Pp. 266.
4. Drucker, P. F. Concept of the Corporation. Boston: Beacon Press, 1960. Pp.297.

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in Christian terms. He feels that we are moving towards a world in which the corporation as an institution will be the most significant influence on human life and on the possibility for a real expression of both the Chirstian and democratic ideals. He feels that although the powers of the modern corporation have not as yet been properly legitimated, the corporation as an entity will find its ability to become a pendemic institution will be unimpaired, provided it satisfies three demands which can be legitimately made upon it, namely, (1) that it perform its internal services efficiently towards those who can be regarded as its family, (2) that it help society keep its promises to the citizen, such as a good standard of living for all, freedom, opportunity, etc., and (3) that all its actions contribute towards the stability of that society. When we give some thought, however, to what these demands mean, we soon note that their fulfillment entails the solution of a very complicated problem namely, **the problem of distributive justice.** Let me try to describe this problem as briefly as I can.

Whenever the progress of science and technology result in the capacity to provide more goods and services for the same dollar, either because of lowered production costs in relation to existing sources of raw material supply or the practical exploitability of new materials hitherto irrelevant as resources or for any other reason, this is equivalent to an increase in our Gross National Product (GNP). An increase of GNP can, of course, be reflected through increased purchasing power, constant purchasing power but increased leisure for freedom and the fulfillment of various personal, potential opportunities, and in many other ways which would enable a corporate economy to fulfill the first two demands stressed by Drucker. An increase in GNP can be likened to the baking of an **extra national pie** where we think of the old GNP as a series of pies which were already available to all the citizens. The fundamental question which modern corporate, bureaucratic society faces is this. How then shall the extra national pie be distributed among the six claimants to it? These claimants are **management, labor, the technicians, the investors, the consumers and the government** and, of course, not necessarily in that order. The first three of these groups can receive their increased claims in terms of a larger share of profits after taxes via changes in salary and wages. The investors can receive theirs in the form of an increase in dividends from net profits. The consumers can obtain theirs in the form of subsequent lowered prices which would be equivalent to asking corporations to accept smaller net profits. The government can demand its increased share through a larger tax slice of gross profits.

All these claims tend to be incompatible. One can distribute the extra national pie equally among all the claimants or unequally. All claimants reject the first alternative. In oder to satisfy the second alternative one must find a mode of distribution which does not ask that the satisfaction resulting from it be **maximized** but rather that the dissatisfaction

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resulting from it be minimized. This then, is the problem of distributive justice. In passing it might be mentioned that the number of preferential possible distributions involving six claimant sectors of the economy amounts to 720. The distribution finally selected must be justified in terms of its present and foreseeable future consequences for all six sectors, as well as the criterion of minimizing dissatisfaction. Much of the social and economic conflict of our time, much of our history and much of the contemporary violation of our Christian values, can be understood in terms of the prevailing solution of the problem of distributive justice. Because there is so little awareness of the fundamental social nature of this problem and so little thought expended upon its solution, we face the unchecked growth of the anti-Christian phenomena which writers like Goodman and others, so despairingly deplore. A good many of the possible distributions, and possibly all, will provide variants of that stifling bureaucratization in our midst which, according to the basic theses of many of our most enlightened social critics, is the anti-Christ of our modern way of life.

It is for the reasons indicated above that I believe the second of the two alternatives I have mentioned for reducing bureaucracy and alienation, is to be preferred. This second alternative has, of course, been given far less of a trial in recent or current history than the first one. The second alternative, then, is to think in terms of the intentional community. There is a current renascence of interest in this institution which has as yet, hardly been given a trial on the world scene. Yet it is the perfect medium for the democratic expression of social pluralism with respect to the Christian ethic, social value and the humanistic ideals of our Hellenic - Hebraic heritage. I therefor think it would be must appropriate at this point to furnish the reader with a very cursory account of some intentional communities of the present and the recent past, many of which have sprung up out of a desire to reflect the Christian ethic in community living. Before doing so, however, I want to make clear my preference for this second alternative.

There are two reasons for this preference. Bigness, by its very nature, demands bureaucracy, administrative distance, and alienation and if we seek to temper these three undesirable attributes, we would require institutional innovations which would fit into existing institutions only with the greatest of difficulty. Second, starting from scratch to exploit new technology in order to develop an organic sense of community avoids the competition which would result if such technology were to be exploited by small enclaves of dissidents trying to operate cooperatively within the framework of the larger, corporate economy, a competition which would produce hostility so early as to prevent such attempts from ever getting successfully off the ground. It is because of this emergent hostility that I part company with Goodman when he declares that a great city consi-

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sting of 6,000,000 people can be regarded as 2,000 neighborhoods each consisting of 3,000 people and that presumably each such neighborhood, were its citizens willing, could function as an intentional community. This dream of democratic variety could not be launched, I believe because, the first few neighborhoods attempting to make an experimental start, would be blocked in a hundred ways from achieving their objectives. If an educational attempt were made to reduce or eliminate the hostility which had resulted, this educational process, itself, would be blocked by the existing mass media of communication and by the power groups in control of our municipal institutions. Unlike Goodman I do not believe in the separation of work, place and people. Goodman would accept such central advantages as industrial location and therefore by implication the separaction of work (and possibly other activities) from place and people. If, as I do, one insists on smallness and expects an intentional community to keep work, place and people highly contiguous, then Goodman's view of the city as an aggregate of potential intentional communities, is out of the question, in terms of the principle of contiguity which I am emphasizing. This is because the city as it is, is committed to technological inertia, that is to preserving the vested interest which producer-owners have in existing technology within its boundaries. In addition the task of dealing with the problems of land reallocation and zoning which are tied up with any effort to achieve industrial self-sufficiency within neighborhoods and the resulting dislocations of people and occupations, would, I am certain, never be acceptable to large groups of citizens, not even to the most enthusiastic of idealists among them.

These then are among my reasons for preferring the second alternative. I do so without prejudicing the case for the first alternative, while doubting its feasibility if the objective is to increase dramatically and extensively the fund of Christian and democratic values actually reflected in our daily living.

II

The Intentional Community In Action

The intentional community is seen by many deeply religious individuals as an antidote against the alienation of modern life, providing, as it so frequently does, an opportunity for increased mental health and self-actualization through the **informal** group therapy which it provides. Intentional communities and cooperative living both distinctly provide an example of a group-directed efforts towards dissipating the **pathological normalcy** of our time, that is to say, the current levels of ill-being against which social critics and social philosophers rail. Insofar as the intentional community represents a microcosmic efforts to achieve the good society, an effort to guarantee the conditions for self-actualization on the part of its members and to promote *Gemeinschaftsgefuhl* in the community, its work will be of direct concern to those of us who would

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like to see the sceular expression of the Chirstian ethic reflected in the human condition. I shall therefore undertake to discuss intentional community while keeping in mind the interests of those genuinely concerned with the religious impulse in action. In addition I hope to complement this objective by some novel proposals for furthering work along such lines — proposals which take advantage of recent developments in science and technology. The central objective of intentional communities, it should always be remembered, is to promote mental health, well being and the furtherance of the good society.

I think that the most sensible question which we can ask at this point is "What is an intentional community ?" It is a community consisting of individuals who resent certain features of our mass society. They resent the alienation of modern, Western bureaucratic society, with its emphasis on industrial Juggernauts, their problems and their needs, as the central concern of our lives, together with the dehumanization,depersonalization and bureaucratization that this emphasis has created. They resent the dysgenic values created by excessive urbanization, industrialization and institutionalization which cut down the individual's degree of freedom to achieve "self-actualization." The intentional community is also one which rejects the anomie which derives from a misuse of our leisure, the **homogenization** and **kitsch** of mass culture, the corruption of our sense of values, the decline in our sense of organic community,the failure of existential motifs in face-to-face relationships, the role-playing which militates against the pursuit of inner-directedness and the thrust of **unnecessary** social complexity into our patterns of living. Members of intentional communities fear and distrust increasingly unemcumbered bureaucracy and centralization. They recognize that there is such a thing as **optimum centralization** for a given total complex of social circumstances and they hope to give such **optima** expression via planned communities which detach themselves spiritually but not geographically from our modern corporate social structures. Intentional communities seek to give concrete expression to the religious impulse and the quest for ethical commitment and are revolted by the iniquities of existing systems.

Many intentional communities are quite forward-looking, hoping to find some way of adopting the tangible and intangible contributions of science and technology to the human condition, which will guarantee the preceding objectives. An example of an intentional community now forming, which reflects this forward-looking approach is **Philia.** This is intended to be a community consisting of 150 souls,drawn from the United States, Canada, Great Britain, Holland and France. Its members wish to withdraw from participation in the power politics and social pathology of the corporate economy. Even more, they wish to be no part of a world whose conflicting groups draw nearer every day to thermonuclear war. Philia is seeking a reconstruction of the human condition via an outlook which emphasizes a minimum of group control over the lives of its in-

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dividuals. Its members intend to preserve those aspects of modern science and technology which can be translated into use for small-scale economies. Furthermore they wish to carry on the activities of modern cultural advances in all fields but adapting these, of course, to the framework of their own type of community. Their first choice of settlement is an area in New Zealand. At present there are hundreds of applications for entrance into Philia. As an example of the type of highly qualified membership Philia now boasts—membership with talents that would make possible the formation of a scientific microcommunity—I learn from correspondence that their membership now includes four computer specialists with an intensive back-ground in mathematical programming. These individuals are thinking in terms of setting up, within the intentional community to be formed, an industrial and scientific research center, if this proves to be feasible within the framework of their own type of intentional community. All of this indicates, I think, quite clearly that the most sophisticated type of intentional community need not degenerate into a back-to-nature movement.

Another uncompromising effort to incorporate the scientific attitude directly into community living can be seen from the efforts of Mathew Israel[5] and some of the former students of Skinner, the Harvard psychologist, who feels that human nature can be remade and human cultures can be redesigned via the application of his **principles of operant conditioning** to human motivation and behavior. I do not wish to give the impression, however, that the only way to adopt scientific thoughtways into community living is via the outlook which Skinner[6] has described in Walden Two. One can sum up then by stating that all intentional communities seek the good society which, they believe, is realizable only on a small scale. They recognize that there are many desirable forms of democratic intentional community but they also recognize with Aristotle that democracy will not work when community populations exceed some optimum number—a number still to be determined by research and by research which specifies objectives to be achieved, standards of measurement which indicate scaled degrees of successful democratic processes and which take cognizance of the limits which specific physical resources and social contexts thrust upon the democratic life.

The deeply religious individual and the citizen who tries to reflect a liberal education in his behavior, are both aware of a growing literature which is critical of our Western corporate way of life and the pathological normalcy which that way of life creates. Among the major thinkers whose work is in the tradition of such protest are figures like Fromm, Maslow, Sorokin, Riesman and many others. Fromm[7] has stressed the

5. Israel. Mathew. A Science of Behavior. THE HUMANIST. Vol. XVIII, No. 1, January-February, 1958. 12-23.
6. Skinner, Burrhus, F. Walden Two. New York: Macmillan, 1948. 266 pp.
7. Fromm, Erich. The Sane Society. New York: Rinehart. 1955. 370 pp.

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intentional community in the form of communitarian colonies, such as those described in "The Sane Society", as one answer to the question "What is the way out ?" Sorokin[8] has done likewise. Fromm's concern has been to restore democratic processes and the great values of the humanist tradition to modern living. He has said.

"The approach of **normative humanism** is based on the assumption that,as in any other problem,there are right and wrong,satisfactory and unsatisfactory solutions to the problem of human existence.Mental health is achieved if man develops into full maturity according to the characteristics and laws of human nature.Mental illness consists in the failure of such development.From this premise the criterion of mental health is not one of individual adjustment to a given social order, but a universal one, valid for all men,of giving a satisfactory answer to the problem of human existence.

What is so deceptive about the state of mind of the members of a society is the"consensual validation"of their concepts.It is naively assumed that the fact that the majority of people share certain ideas or feelings proves the validity of these ideas and feelings. Nothing is further from the truth.Consensual validation as such has no bearing whatsoever on reason or mental health. Just as there is a "folie a deux" there is a "folie a millions." The fact that millions of people share the same vices does not make these vices virtues, the fact that they share so many errors does not make the errors to be truths,and the fact that millions of people share the same forms of mental pathology does not make these people sane." (pp. 14-15)

The intentional community is one answer to the question of how one effectually combats the social pathology of our time. It differs from the more traditional and more respected type of answer which seeks drastic institutional reform and directs strenuous efforts to improving our ways of life within the framework of existing society. Though a minority form of protest and one which is obviously regarded as impractical,the intentional community takes the tack that it does,largely because it is convinced that to ask for a spiritual reform within the framework of the bureaucratic institutions of modern corporate society, is to pose a contradiction in terms. But in pushing aside the force of this consideration for the moment, let us note that in addition to cultural redesign, the intentional community provides a form of **group psychotherapy** which has been well documented—a therapy which somewhat minimizes the pathological normalcy of our time.

Infield[9] has provided some research which indicates beyond question the therapeutic value, the greater sense of well-being and mental health, and the restoration of a sense of community all of which derive from living in an intentional community. In studies of three separate intentional communities, The Campanella Community: a study in Experimental

8. Sorokin, Pitirim A. The Ways And Power Of Love. Types, Factors, and Techniques of Moral Transformation. Boston: The Beacon Press, 1954. 552pp.
9. Infield, Henrik F. The American Intentional Communities. Study on the Sociology of Cooperation. Glen Gardner, New Jersey: Glen Gardner Community Press. 1955. 118 pp.

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Religion, The Macedonia Community, representing the Case of a "Clean Bill of Health" and Gould Farm,a Therapeutic Cooperative Community, he has provided us with the evidence for the therapeutic value of the intentional community.Empirical checks of the organic sense of relatedness of members of these communities and of the degree to which such communities met the material, intellectual, spiritual,emotional and social needs of individuals, were made through the use of four different devices which we shall mention at this point. These were a sociometric test; a Cooperative Potential Test which distinguishes between those needs a person has which can be satisfied chiefly by his or her own individual action and those needs which can be satisfied chiefly by action taken jointly with others; an Obstacles Test which is a questionnaire that reveals the degree of the respondent's resoluteness in preserving the intentional community through whatever trials and tribulations it may face or has faced, therefore making it possible to define operationally the degree of dissatisfaction present in a group; and a Personal Questionnaire which was used to define operationally the "normalcy" or"marginality" of a group in relation to the degree of the same attributes in the general population. With some qualifications which are in no sense destructive of his main findings, Infield has reported quantitative findings which he feels indicate more harmony, unity, coherence,more potential for cooperation,more reported happiness and a greater sense of well-being, than similar measurements, where available, which were standard for the general population. Referring to what he calls "The American Paradox," namely, the contrast between our economic security and well-being and the concomitant poor mental health,anxieties,stresses and tensions of American society, Infield has this to say about the value of the intentional community in reducing this type of pathology.

> "...For with all that has just been said, there seem to be no other people who are so beset by anxieties as are the people of the U.S.A., so prone to hysteria, and so plagued by what politely is being called "mental breakdown." It is probably no exaggeration to say that one of our most acute problems today is the spread of mental illness. According to a statement made recently in the Congress, "it begins to assume the proportions of an epidemic " Whatever may be the factual basis for this statement, the fact remains that the incidence of mental suffering has reached a point where the demand for care far outstrips the available facilities and personnel. One way of coping with the exigency lies in what is being called"group-psychotherapy." This method allows not only for a more economic use of personnel but, what probably is more important, it adds to the existing therapeutic devices a new and potent one, the curative effect of the group situation itself.
>
> Fashionable and widely used as this method has become in recent years, its application proves to be not always effective. The number of patients who do not respond to or are even adversely affected by group therapy appears to be larger than is generally admitted. To cope with the problem presented by such cases, greater awareness

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will be needed of the sociological implications of group formation. Techniques developed in small group investigation, especially of the sociometric kind, should offer some help here. However, such techniques alone will not be able to solve what becomes discernible as a basic weakness of the new method, the artificiality of the groups usually formed for therapeutic purposes.The only solution would seem to lie in a step forward to the genuine, naturally grown group, the therapeutic community, a community that, in order to be able to offer therapy as a service and not for profit,will have to be cooperative in function if not in name." (pp. 115-6)

Infield means, of course, by the phrase "the genuine, naturally grown group, the therapeutic community," what we have here called **the intentional community.**

There is, of course, even more remarkable evidence of the therapeutic value and well-being which the intentional community can provide. This evidence comes from Bishop[10] but constitutes field observations rather than the use of the paraphernalia of psychological and sociological measurement.Bishop has reported extensively on the many communitarian colonies of Europe, which are all intentional communities. Fromm has made use of an extensive description of one of these, Boimondau, in an effort to deal with one of the more striking examples of the therapeutic value of the intentional community. The contributions towards mental health and cultural redesign are so extensive in a communitarian colony (we are keeping Boimondau in mind for it has become the model for other communitarian colonies) that they must be read to be believed.The ideals aimed at reorienting the person can perhaps best be understood by some familiarity with what has been called The Rule and The Ethical Common Minimum at these have been worked out by Boimondau and other communitarian colonies. I cite the statement of these at this point.

The Rule

"Any rule which results in dividing the life of man into several specialized lives should be rejected.

Any rule which results in dividing men into classes or groups whose interests oppose each other's should be rejected.

Any rule which will oppose private interest and collective interests should be rejected.

Any rule which will make contempt of the common good more advantageous than search for the common good should be rejected.

Rules will always have a temporary character. They are means and should be revised when no longer adequate to the conditions.

The Community should be organized in such a way that the general rule be adapted to particular cases. The rule should never be above men. It is only a counselor, a guide for the chief and the judge.

The Community will have to be organized in such a way that all members can participate in its orientation, its management and its control.

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10. Bishop, Clare. H. All Things Common. New York: Harper, 1950, 274 pp.

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The Ethical Common Minium

We start from the idea that human laws cannot really compel men unless resting on an ethic accepted by those very men.

It is always possible to regret that all men have not attained the same high level of moral perfection. It is useless to fool oneself by making laws based on an ethic that no one would recognize.

So, facing the truth, we do not attempt to correct men by making more and more exacting laws, but by educating them and bringing them to become conscious of their failures, in codifying this failure, and in giving to all the legal right to do what nowadays only the smart and powerful ones can do.

This is the best way to unmask error.

Error should not be dressed up, nor made bearable.

Error should be left to bear its natural fruit; disorder, suffering.

Ethics, we believe, are a rule of life and action for men living in society.

The necessities of Community life will show gradually, as progress goes on, in what sense the common ethical minimum has to be revised and replaced by a more exacting one." (pp. 258-9)

Intentional communities of various sorts all over the world have also been described at great length by Sorokin [11]. Although many intentional communities are religious communities, not all, of course, are of this nature. Three intentional communities currently in existence in the United States and the purpose or intention for which their members got together, will be mentioned briefly at this point.

Koinonia-near Americus ,Georgia. The members of this community have come together in searchof the intense fellowship and way of life which in The New Testament Greek is called the Koinonia.They have come together seeking to express to the fullest in their daily lives the Kingdom of God as Jesus revealed it.Members believe in non-violence and will not serve in the armed forces.All income and possesions are completely shared and all property is held in common.Members are from many denominations, occupations and sections of the nation, although chiefly from the South. They were interracial but since the troubles the community went through in 1956 and which were front page news in the nation's newspapers that year, they are now interracial in principle only since Negro members have apparently left. The educational spectrum for members runs from illiteracy to the Ph. D. The community owns over 1000 acres. There is a substantial literature available on this community.

Gould Farm-near Great Barrington, Massachusetts. This is the type of community which Weiskopf-Joelson and Perrucci [12] call a "halfway house." It was founded in 1913 with the humble idea of living the Sermon on the Mount on a farm to which would be invited those from the

11. Sorokin, Pitirim A. Op. cit.

12. Weisskopf-Joelson. Edith and Perrucci. Robert: The Half-way House. An Antidote Against Separation. Unpublished mimeographed separate. Departments of Psychology and Sociology, Purdue University. 30 pp.

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cities who needed physical, emotional and spiritual recreation. It has met a growing need in America for communities in a rural environment devoted to the purposes of helping to convalesce and rehabilitate those who suffer the strains of competitive living. Sacrificial living has been a keynote through the years. James Luther Adams [13] on the Meadville Theological School has written of Gould Farm.

"Gould Farm is a fellowship not only for the inner 'family' of members who maintain the community. It is open to 'outsiders,' to people who in distress of mind or spirit wish for a time to participate in a community of affection that gives renewed meaning and depth to life. Gould Farm, in short, is a therapeutic community. It does not live merely for itself, as many intentional communities have done. It is a ' self-transcending ' community. To all sorts of people it offers healing,the healing that can only emerge, as William Gould believed and showed, in the atmosphere of harmony and mutual aid which characterizes the true family The Farm has been a heaven not only for those who in sickness of spirit desperately needed the fellowship that is new life but also for those who, like the many refugees from Europe of the past two decades, needed a place in which to get new bearings and a new start in a strange land. Many have come with nothing or little in hand to pay for shelter. For others the maximum weekly fee is a very modest one...

" An intentional community that achieves its purposes must have more than housing and food, more than atmosphere, more even than spontaneous kindliness and mutuality. Gould Farm, besides possessing these things, has of course a structure of ogranization, a division of lobor, various subgroups for special interests and needs, and withal a way of life where society and solitude, responsibility and relaxation, counseling and being counseled obtain together. Thus it aims to provide something like what is now called 'group therapy.' Long before this name was invented by the psychologists, Gould Farm had a special and intentional version of the thing itself. Gould Farm is not a psychiatric institution. Its 'group therapy' is in certain ways formalized, but it is unprofessional. Underlying all of these factors is in the 'intention' of the community to achieve quiet, enduring fellowship in responsiveness to the love of God." (pp.8-9)

Many of the people who have lived in this community are leaders in various walks of life—artists, writers, clergymen, lawyers, businessmen and scholars.

Celo Community, Inc.,-Celo, North Carolina. Celo is an intentional community in which each family has its own homestead and is responsible for making its own living, with considerable cooperative activity among the members. The group provides housing for members and cares for community land not yet taken for individual holdings. Parents cooperate on a nursery school and summer program for the children. Some of the members cooperate on productive enterprises for earning a living. Work days are organized to help individual families. There are bi-weekly business meetings and occasional social events such as folk dancing.

13. Adams, Luther. Notes On The Study of Gould Farm. COOPERATIVE LIVING, Winter 1955-56, 7, No. 1,8-10.

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The Community in one way, a collection of individuals who resist standardization, but who practice voluntary cooperation in certain areas—the degree of cooperation varying with individuals. There is a tendency for those who are closely associated in making a living, or by reason of the proximity of their holdings to achieve a greater degree of cooperation than is true of the Community as a whole. The camp and proposed dairy are examples.

It would be difficult to find complete agreement here on any single issue except perhaps on such general ideas as the evil of war or the desirability of country life, good conservation practices, and straight-forward dealing with everyone.

As far as organized church is concerned, the Society of Friends has the largest present numerical following. Close behind come the Methodists and Baptists, then others whose religious beliefs find focus through no church affiliation.

A searching outlook plus some scepticism toward various widely-accepted attitudes, seems typical. Coupled to this, however, is knowledge gained from experience that certain conventional things, such as sensible financial policies, strong family ties, anticipating future needs and good education, are the mainstays of a mature and stable community. This then is Celo.

I might just mention several other North American intentional communities in passing: The Bruderhof Communities; the Vale near Yellow Springs, Ohio; the Delta Cooperative at Argenta in British Columbia; Glen Gardner Cooperative Community at Glen Gardner, New Jersey; The Hutterite Communities of the U. S. and Canada; May Valley Co-op Community near Renton, Washington and the Monteverde Community near San Jose, Costa Rica. There are many others, of course, both in the Western hemisphere and on other continents. There is also a loose federation of intentional communities in the Western hemisphere, which publishes a yearbook called the Yearbook of the Fellowship of Intentional Communities—FIC[14]. There is also a vast literature devoted to this subject and many periodicals. The basic concepts of intentional community formulated by the FIC are the following.

Basic Concepts

"Most of the following concepts are in the background thinking and feeling that has gone into the establishment of each of the communities belonging to the Fellowship.

1. Community means mutuality and sharing in a whole way of life, in all its values and all its responsibilities.
2. The essence of community is spiritual, that is, the feeling of mutuality, the practice of mutual respect, love and understanding. No

14. Fellowship of Intentional Communities. The Intentional Communities, 1959 Yearbook of the Fellowship of Intentional Communities. Yellow Springs, Ohio, 1959. 43 pp.

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physical forms or practices will create community, but forms, methods and practices will grow out of the spirit.

3. The ultimate worth of personality; the importance of respectful, understanding, and kindly relationships; the superiority of living, emotional, cultural and religious values; the ultimate community of all mankind: these concepts enter into the purposes and goals of intentional community.
4. Participation in community is essential to maturing individual personality on the one hand, and the practice of community is essential to maturing human society on the other hand. Intentional community facilitates both.
5. Intentional community is an effort to create a social order which may in time become more universally accepted and so help to create the inclusive human community where the normal thing is to practice mutual concern, respect and love and to share cooperatively and democratically in the responsibility, work and use of the values of life.
6. Small groups of people intentionally dedicated to a mutual concern to share in the responsibility and work of creating the values of a whole way of life, to share the daily round and the special emergencies of life, to endeavor that each and all may enjoy life's values fully, and to work these purposes out in mutual love and respect are engaged in intentional community.
7. Community in concept, practice and experience is a matter of growth. All groups begin immaturely. Maturity increases through devotion, experience and open-minded humility." (pp.2-3)

I believe that a careful reading of these concepts will demonstrate how closely the thinking concerned with intentional community parallels some of the deepest ideals of the Christian ethic. At the same time the work of Infield suggests that the healing with which the man of God, the psychiatrist and the social critic are concerned, may take on a significant group therapy form through the atmosphere provided by the intentional community.

III

The Intentional Community as the Focus and Fusion of Religion and Science

If scientists, reflecting upon their activities, do not answer the question "Cui bono?", then the promise of science with respect to man's capacity to transcend the brute and bring to fruition the spark of the divine presently contained within himself, bids fair to be aborted fairly early in human history. If the clergy everywhere confine their services chiefly to the religious impulse via the shepherding of flocks, via ritual and mimesis, via the creation of theological doctrine and exegesis, and via the building of churches and the calling of international and interfaith congresses, then the most central functions and powers of the religious impulse will be both wasted and misdirected. One of the great services modern clerical leadership can perform, I believe, is to unite the spirit and discoveries of science with the religious impulse in man, in the service of community. The sense of community spoken of here, however, has reference not

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only to the religious ideal but also to the ideal of improving democratic living while preserving the right of the individual to develop uniquely and in fulfillment of whatever desirable potentialities he is fortunate enough to possess. One focus in which the promise of science and the responsibility of religion can come together is in the intentional community. The clergy, I believe, have the duty of educating their flocks to the religious and social quality of this ideal as well as to its practical promise. They also have the duty of pointing out the limitations inherent in the concept of intentional community and what can and must be done to remove these limitations. I therefore wish to address myself at this point to the nature of these limitations and what can be done to deal with them.

There are certain limitations of the concept of intentional community which are important. One of these is the fact that the population of past and present intentional communities tends to be numerically small, rarely exceeding 200 people and usually involving a figure considerably below this. An intentional community involving several thousand people whose physical surroundings could be planned along the lines suggested by the Goodmans[15] and in relation to Aristotle's conviction that democracy works optimally with a few thousand souls, has never been tried. This is largely true because most intentional communities have thought in agrarian terms, exhibiting a willingness to adopt scientific methods along chiefly agrobiological lines. The social pathology of our time, however, is due largely to an extreme urbanization, centralization and bureaucratization of modern life. The problem for an intentional community wishing to depart from a strictly agrarian approach and which wishes to keep abreast of the twentieth century, is to find ways and means of limiting the industrial and urban Juggernauts of our time so as to create a democratic humanism and a healthy society and yet make no sacrifice of the evolutionary development of science, technology and culture in general. The problem is to work out a practical mode of decentralization and yet, in doing so, continue to exploit the advances of modern science, technology, invention and the cultural and educational advances of our age. Can this be done?

A microcommunity based upon new developments in science, technology and invention but which hopes to become an intentional community which will fuse the altruistic and social values of the religious impulse with the sense of individual dignity, worth and participation in community processes which were inherent in the pristine ideals of democracy is, relatively speaking, a new idea. It requires careful thought and planning on the technological side coupled with a clear statement of the intentions, purposes and social values which the would-be community participants hope to achieve. The fusion of specific technologies with stated religious

15. Goodman, Paul and Percival, Communitas. Means of Livelihood and Ways of Life. Chicago: The University of Chicago Press, 1947. 141 pp.

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and social ends may take many forms within the framework of democratic and religious ideals but all of such potential forms, constituting what we mean by social pluralism, must restate democratic ideals for the twentieth century. Further than this they must emphasize the need for some type of humane economy, such as that pleaded for by Ropke[16], but adapted to the purposes of scientific microcommunity. Intentional communities in the past have been concerned with the restoration of organic simplicity and a basic social ethic in human relationships within the framework of an agrarian setting. In effect they turned their backs on the technical and educational developments of the larger corporate societies from which they wished to withdraw. Scientific intentional community, seeking to reflect a religious impulse and a social ethic without abandoning the tempo or direction of scientific, educational and cultural progress, reverses this attitude. Therefore the inauguration of intentional microcommunities involves a type of planning which is not now in existence and a type of adult education towards this ideal, which, itself, is a new and challenging problem for education in general.

There are, of course, myriad new forms of technology potentially lending themselves to high productivity, which are adaptable to small-scale community development and the elimination of producers' goods of large size which traditionally have required the factory and metropolis for their successful exploitation. I mention at random as examples of such new technologies, miniaturization and microminiaturization, computer and data-processing equipment for the regulation of productive activities, the use of the transistor for small-scale types of capital goods, hydroponics and the type of research on minimum adequate standards of living, which has been initiated by Rowntree[17]. In addition there are also relevant studies on such matters as regional location by Isard[18] et al, solar cooking devices, the use of air-conditioned concrete shell igloos of various sizes and other architectural innovations, new technologies for the control of weather and climate or for dealing with unattractive climate and weather conditions, atomic power, microbiological technologies, desalination of sea-water, new and fully rationalized methods of construction, automation which is adaptable to any scale of production, the continuous harvest of photosynthetic products, the synthesis of foods based upon new foodstuffs and the exploitation of very low-grade ores. These are merely a small sample of the scientific and technical developments which, under intelligent planning, may lend themselves to scientific, intentional microcommunities. A fuller picture of the possibilities may be gleaned from a reading

16. Ropke, Wilhelm. A Humane Economy. The Social Framework of the Free Market. Published with the assistance of the Institute For Philosophical and Historical Studies. Chicago: Henry Regnery, 1960. 312 pp.
17. Rowntree, Seebohm B. Human Needs of Labour, Nelson, London, 1918.
18. Isard, Walter. et al. Methods of Regional Analysis. New York: John Wiley, 1960. 784 pp.

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or Meier[19] whose book, which I have already mentioned, is an excellent orientation for this subject.

Public education for such an objective must include a picture of the limitations inherent in replanning for a fuller expression of religious, social and democratic values within the framework of the types of bureaucracy which are inherent in the large-scale political and corporate structures of our time. Careful research must be undertaken on the tendency of bigness in all its forms to make alienation and anomie an inescapable by-product. At the same time such education must make clear that present large-scale technology and economy, which, as Borsodi[20] stressed, were historical accidents at the beginning of the Industrial Revolution, not only cannot permit the adoption of small-scale technology because of the economic dislocations, strains, losses and social maladaptations which such reconversion would entail, but must even promote an increase of centralization and its climate of bureucracy for survival, for both of these are inherent in socio-political and technological bigness. Then too the therapeutic value of the intentional community must be stressed for those to whom these ideas are relatively new. Finally much spadework will have to be done in making clear what alternative possibilities are available in working out the relationship between a new scientific intentional community of the type proposed here and the mothering socio-political matrix in which each will of necessity have to be imbedded, that is, the surrounding national or cultural environment. Such relationships must be worked out in order to avoid the fear, hostility and misunderstanding of the mothering milieu. The rise of such negative attitudes could abort all efforts in this direction.

The question which may occur to the reader is " How is an effort to establish a scientific intentional community on a practical basis, to be achieved ?" The intentional community faces certain poblems. Without much starting capital, without great dedication and clarity of purpose upon the part of its members, and without great enthusiasm and zitzfleisch to meet the setbacks when they start occurring, it is likely to fail by the attrition of its membership as time goes on. If it does achieve a measure of success it becomes a threat to the larger community in which it has been implanted-a community based upon the traditional, western pattern of enlightened self-interest, anomie, the quest for distraction, and an insistence in foisting its own values upon others. If the mother community becomes frightened enough, it will crush the seedling, intenional community by means of the final rationalization of not wanting its children to grow up under the threatening shadow of strange ideas which may be destructive of its own way of life-if one can call the crazy-quilt of cross-purposes by which most of us live, a way of life. From a political or economic viewpoint it would be easy for a powerful and aro-

20. Borsodi, Ralph. Education And Living. Melbourne, Florida: Melbourne University Press, 1948. 2 Vols., 4 parts, 719 pp.

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used host community to crush a successful intentional one, if it felt this to be necessary. Nevertheless reasonable answers to the question which insistently asks what are the desirable alternatives to our present way of life, must be given and, what is more, acted upon. There are too many intelligent voices of protest which reject our present, bureaucratic and regimented order which assumes that the profit-seeking motive is the most stable one upon which to buid a culture and a way of life. Although systematic answers must first be given shape in the form of ideas, eventually efforts must be made to translate these ideas into social reality. If we do nothing, if the current drift of civilization proves to have been mistaken, and if our bureaucratic and alienated mass culture leads to increasing social pathology, in spite of the best efforts of scientific, ethical and religious leadership to stave off a hapless day of reckoning, then the results are too depressing to contemplate. An enlightened world citizenry which has realized this and which knows that we should be turning to a large-scale tryout of some other pattern, will have no working models to raise its hopes. This **would not** be the case, however, if in a period of crisis enlightened world-leadership can point to the existence of a half-dozen, successful, intentional communities, embodying different ways of life, and a leadership which, when the occasion is propitious, will be in a position to suggest that one or more of these can become a focus of crystallization for fresh effort and direction by nation states and regions. Such intentional communities would stand as landmarks and successful, social pilot experiments, any one of which might represent a way of life which can be chosen by a majority of any geographical unit which is in a position to try to establish it on a larger scale.

I suggest that the future existence of such possibly successful intentional communities, can best be guaranteed by having the United Nations subsidize a half-dozen such experiments in fairly decent, geographical surroundings. Its protection can be guaranteed by any future armed force which the United Nations brings into being. Monies should be allocated to such experiments with no rate of interest and with the understanding that the principle will be returned as quickly as possible to the United Nations treasury. The principle can only be returned if such intentional communities can manufacture and sell a surplus. This is an activity that would **have to be discontinued** once such funds are returned, for most intentional communities wish to be autarchic rather than dependent for their maintenance upon trade outside their boundaries. The production of surplus would then be a provisional measure. From the stand-point of the United Nations and the peoples of the world, we would have to gamble on the possible success of such communities. The only purpose in setting them up is to possess landmarks in a future world-crisis. Instead of speeches or propaganda in such a crisis, instead of social guesswork, social temporizing, and hastily concocted social experiments born of a crisis mentality, there would be in existence a few successful, going intentional

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communities. If only three of six tries were successful, this would be enough, for when most of the world's enlightened citizenry and most of the world's nation states or regions, are convinced of the necessity of drastic social change, there will at least be several small-scale alternatives to choose from. These would then be novel but proven ways of life. The practical problem then remaining, once a popular choice is made, is to find measures for translating the small-scale experiment into larger dimensions for actual use by larger masses of people and larger units of government.

The decision as to what types of intentional community are worthy of support, should be made by the membership of an organization which has dedicated itself to public education along these lines and which is willing to lobby intelligently for these results, if need be, for years. Let us be conservative here. A large, intelligent group of dedicated citizens, supporting such an educational and propagandistic effort with their own funds, might succeed in winning the good will of the United Nations leadership and in creating common understanding of their proposals after, perhaps, 20—30 years. If after years of patient effort, unrewarded by any intermediate gains whatsoever, world opinion comes to understand and appreciate the ideas of such an organization and United Nations leadership comes around to these expressed objectives, by a process of latent learning, as it were, direct success may come through world-wide willingness to implement such ideas. Whatever may be the details of such implementation—details which must represent a gamble upon the part of the United Nations, and no matter how large may be the amount of capital allocated to such experiments, world opinion should be patient and be willing to give such intentional communities 25—35 years to make good, or at least, to be ready for assessment. This is only reasonable considering that they have to start from the ground up, so to speak. These time expectations may prove too small or too large, but that is clearly not the point. If we move towards world chaos, a possibility distinctly envisaged by many thinkers, such as Toynbee, the value in having such intentional communities in our midst is clear. Sometime between 2025—2050 A.D. we would have available, established successes in alternative ways of life to which a world in crisis can turn. Such social, pilot studies may then become the organized and practical answers to the questions raised decades ago by Beard[21] in two famous volumes.

The estimated time intervals for progress along these lines is, of course, not the important consideration in this connection. It is quite conceivable that starts made within the next five years might prove themselves in an additional five or ten years. What is important is that the achievement of full community health may have its optimum opportunity for expression and realization via the intentional community seeking to avail

21. Beard, Charles, A. Whither Mankind? A Panorama of Modern Civilization. New York: Longman. Green, 1928. 408 pp. See also Beard, C.A. Towards Civilization, New York: Longman. Green, 1930. 307 pp.

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itself of all advances in science, technology,invention, culture and education and planning to adapt these to small-scale living. It is my own conviction that the democratic,socialistic humanism for which Fromm pleads will best be realized by decentralist reorientation in this direction and by research on optimum size of community in relation to specifiable location resources, technology and the cultural background and history of its pioneer members. I am equally convinced that with the adaptation of modern science and technology to small-scale,intentional community development, new forms of human ecology become possible on which research does not even exist today. Such new forms should be able to make democratic pluralism in human life a concrete reality. Above all I venture to guess that the concerns of the religious impulse will be maximally served by social pilot ventures of the type I have suggested.

Finally let us note that the United Nations supports community development today along lines which will enable communities to come abreast of the twentieth century. I do not advocate the discontinuance of this function. Instead, however, I plead for the addition of help aimed at supporting experimental efforts at intentional community. If such support is intelligently and sympathetically given,it may result in a more realistic expression of the religious outlook, a fuller implementation of our social values,a guarantee of individual development beyond the pious confines of lip service and the appearance of communities which can fulfill the three demands which Drucker feels may be legitimately made upon the corporation. In this case, however, the social entity which will fulfill these demands will be the intentional community, not the corporation, thereby perhaps making it possible for posterity to escape the worst features of our ugly civilization.

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THE LOGIC OF EXPERIENCE IN HOCKING'S METAPHYSICS

LEROY S. ROUNER

ERNEST Hocking is a man with many strings to his bow. His name is familiar in the Near East for *The Spirit of World Politics*, and in India and the Far East for *Re-Thinking Mission*, a major contribution to Christian practical theology. But at Harvard University, where he taught for twenty-five years and more, he was known not only for his metaphysics but also for his deep concern with problems of law and the state. And has been more of an educator than most professors, aiding his brilliant and energetic wife, Agnes Hocking, in founding a private elementary school in Cambridge, Massachussetts, which was, and is, one of the finest in America. His interest in religion, law, world politics and education sometimes seems to have distracted him from the central issues of metaphysics. The impression is deceptive. The interweaving of metaphysics with practical affairs hints at a fundamental principle of his philosophy. That principle is this: **"metaphysics is first of all an inductive science**: it is only through the temporal, factual, refractory irrational aspects of experience that first principles come to a light that holds steady." [1]

Metaphysics-I venture the definition-is the instinctively necessary human questioning about the ultimate nature of the world, why it is the way it is, and what our place is in it. For Hocking, this is both an eminently valid enterprise and a reassuringly un-esoteric one. Metaphysics, for him, is not what it is for many today - a matter of analysing what one says in order to show that one does not, in actual fact, mean what one hopefully thought one meant. Neither is metaphysics for the cloistered, the pure speculator in his study. It is an " out-of-doors " business, and it begins at the point where man comes face to face with the obduracy of natural fact. For Hocking, the meanings which the metaphysician seeks are to be found **in experience.** Experience is not opposed to logic; he insists that there is a logic of experience, and the investigation of that logic is our present task.

The search for meaning in experience seems fated from the beginning. We are all realists in the first instance, and our instinctive response to this idea is that nature is too very plural, too full of conflict, too obdurate in its pure factuality, too fraught with the manyness of things to afford the kind of unified meaning which metaphysics seeks. But we have

1. "Response to Professor Krikorian's Discussion", THE JOURNAL OF PHILOSOPHY, Vol. LV. No. 7. March 27, 1958

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Hocking's bold assurance before us,and its very implausibility invites attention.Metaphysics must be inductive.Meaning is to be found **in experience.** Dark sayings; but intriguing ones too—and well worth investigation.

I. A Re-Interpretation of "Empiricism"

Hocking developed his system under the influence of two great teachers at Harvard. Josiah Royce and William James.He accepted Royce's Absolute, but recognized, at the same time, the relevance and point of James' criticism that the Absolute has no traffic with immediate,particular experience.Royce saw the Absolute as the context which made human community possible. For Royce, individual selves have no **direct** communication with one another,but only an indirect relationship by means of the Absolute. The individual, for Royce, is like the "windowless monad" of Leibniz, except that he has a sky-light open to the Absolute. All men have the Absolute in common, and the Absolute makes available a set of universal symbols (language and science are the most important of these) for communication with others.This means that our communication with our neighbor is real, but **it is not real in the way that we commonly think it is**; i.e. it is not direct. We can only live as if we had direct communication with our neighbors.

This as **if** bothered Hocking. Royce had settled for a mutual subjectivism. From this perspective a physical object (and other selves can be known empirically only as physical objects)can be said to be objectively real only because we will it to be so.Our empirical knowledge of objects is limited to ourselves as subjects, and is not something which we can communicate directly to our fellows.We can only agree together that the Absolute **does** make our universal judgments valid. And of course, invariably we do agree, so that, practically speaking, Royce has solved the problem. But he has had to go outside the context of our direct empirical knowledge in order to do it, and, for Hocking,this is a logical and a moral weakness.In Royce's system the reality of the other self depends upon us for its objectivity—and surely this is less than we regularly mean in saying that a thing is "objective". The problem of solipsism still haunts Royce's philosophy.

In attempting to solve the problem, Hocking insists that we need a less rigid concept of empiricism.[2] We get a new understanding of the empirical process if we concentrate on the point where the inductive process yields knowledge of the observed facts. Induction begins by noting details of a group of objects, and insofar as it sticks to the facts of their shape, hardness, color, etc. the process is passive. We are simply obser-

2. Along with a less rigid concept of empiricism goes a deeper and less brittle conception of the nature of idea and its relation to feeling. Cf.. for example, THE MEANING OF GOD IN HUMAN EXPERIENCE, Yale University Press, New Haven, 1912, Ch. VII, "How Ideas of Ideas Misrepresent Them"; Ch.'VIII, 'The Alleged Finitude of Ideas'; Ch. XI, 'Idea in Organic Union With Feeling'; cf. also, 'How Ideas Reach Reality', THE PHILOSOPHICAL REVIEW, Vol. XIX, No. 3, May, 1910.

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ving.But suddenly—and this is the mystery of all knowledge—we"see"(as Plato has it) the relationship between two shiny, round, red objects (for example) and make the **judgment**, "These two objects are both apples.At this point something other than simple observation has come into play. The passively observed facts have been illumined and universalized by something which is outside both them and us.

Hocking agrees with Royce that this illumination comes from the realm of the Absolute, universal mind, but he insists that the Absolute is known **within** the bounds of the empirical process, and not outside it. If we pay close enough attention to what happens in the process of our empirical knowing, we will discover the Absolute there, as that on which the empirical process depends. And in "broadening out" the concept of empiricism Hocking follows Royce in rejecting the Subject-Object relationship as the key to knowing.

> 'We err in assuming to explain knowing by a dyadic relation between subject and object (say S:O).This explanation bears its own condemnation on its face; for if knowing were of the form S:O,S(in every act of knowing) would remain unknown, and the relation S:O must be unknown likewise. If knowledge is to be **explained**, that is, put in terms of something else than knowledge,our dyad must broaden out,[3] as I think and shall try to show—into a triad."

In short, the problem of knowing is one which involves all three basic items of my experience. There is; first of all, myself. Secondly,there is a whole host of other selves like myself. Finally, there are natural objects. This classification suffices for the whole range of my experienced world, including the personal world of the "I", the social world of the "Thou" and the natural world of the "It".

The major problem of these inter-relationships is that of establishing genuine direct knowledge of the other self.We have organs of taste,touch, etc. for perceiving natural objects, but we have no organ for perceiving another mind. All that we know empirically of the other self is physical presence. Yet when we meet a neighbor, we **do** seem to have some reliable idea of who he is as a self, or mind. Royce had argued that this idea which seemed to be a direct perception of the neighbor was in reality an indirect reflection from the Absolute. Hocking insists that it is just what it seems to be, a direct experience. Reflection leads him to a sudden intuition that he bad been looking for the reality of another mind in the wrong place.He had been thinking of the mind of another as somewhere in the mysterious depths behind the eyes. And yet, he mused, when we are aware of our own minds we realise that our ideas are never pure ideas, they are always ideas **of something.**[4] And the "somethings" which are

3. THE MEANING OF GOD IN HUMAN EXPERIENCE, p. 252, fn.
4. This, for Hocking, is the flaw in the Cartesian COGITO. which he would amend to read: 'Cogito aliquid ergo sum, et aliquid est: I think something, therefore I exist and something (else) exists.' THE COMING WORLD CIVILIZATION, Harper and Bros., New York 1956, p. 36.

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the content of mind are not hidden in the esoteric caverns beneath the brow; they are out here before us in the world of nature.

"How would it seem if my mind could but once be **within** thine; and we could meet and without barrier be with each other? And then it has fallen on men like a shock—as when one thinking himself alone has felt a presence—but I **am** in thy soul. These things around me are thy experience. They are thine own; when I touch them and move them I change **thee**. When I look on them I see what thou seest; when I listen, I hear what thou hearest. I am in the great Room of thy soul; and I experience thy very experience.....This is reality: and having seen it thus, I can never again be frightened into monadism by reflections which have strayed from their guiding insight."[5]

For Hocking this intuition is not merely a prelude to argument; it contains the argument within it. "...the idea is not something other than the instinct or the sensation. It is the identical thing, with newly acquired powers of speech and of influence upon action."[6] What, then, is the logic of this experience?

2. Natural Realism versus Subjective Idealism

He calls it a "consecutive induction", a succession of hypotheses concerning the nature of the world. Each hypothesis is subjected to the test of experience, and each is found inadequate, in some crucial respect, and therefore replaced by a more complete hypothesis.[7] The initial thesis of the dialectic is natural realism. We find the natural world of the "It" ready made; it first is, and only then becomes ours in terms of thought and experience. We must take it as it is given, obediently and empirically. From this point of view Nature is obstinate, stubborn and impenetrable.

To the "I" this confrontation with the natural "It" is both a shock and a threat. The natural fact confronts us as totally devoid of those characteristics of meaning which warm and enrich the world of persons. Nature seems Wholly Other. If this appearance is not the whole truth, it is, nevertheless, a more important truth than is often realized. For the purposelessness of Nature is a pre-requisite for purposiveness is man. It is only because Nature is devoid of the kind of value found in personality that we are free to plow and plant, to dam rivers and fell trees. Human purposes require a realm of the purposeless.[8] And since purpose is rational and purposelessness is not, the rational requires the irrational. But if the obduracy and impenetrability of natural fact is indeed a requirement of the rational and the meaningful, then the obduracy and impenetrability are in some sense dependent upon it. To this extent the impression that Nature is independent is illusory.

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5. THE MEANING OF GOD IN HUMAN EXPERIENCE, pp. 255-256.
6. "How Ideas Reach Reality", p. 311
7. Cf. "Dewey's Concepts of Experience and Nature", THE PHILOSOPHICAL REVIEW, March 1940, pp. 241. ff.
8. As a Christian Hocking is not unmindful of the Biblical command of God in the Old Testament that man should "have dominion over the fish of the sea, and over the birds of the air, and over the cattle and over all the earth, and over every creeping thing that creeps upon the earth." Genesis 1:26

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Concrete natural fact thus requires explanation. "We cannot accept the simple Thereness of Nature as final truth (any more than we could accept pain as the last word of pain). We require to know **why** it is there, and by what principles we are made dependent upon it."[9] To be sure, certain modern realisms decry this persistent Why-asking as an immature and proud venture of reason into the beyond-reason where it can only suffer the cruel embarassment of Kant's antinomies.[10] Hocking replies that idealism is committed to work for an understanding of the world, while realism must be content to describe it. The achievement of a usable and accurate description of the world is the task of science. Realism is thus not so much a type of philosophy as it is a branch of science, and therefore a resignation of the specific philosophical effort. In these terms, idealism—or "idea-ism" and he prefers to call it—is not so much a type of philosophy as it is philosophy itself. Zuurdeeg's analysis is quite correct; the issue is moral no less than logical. Hocking laments, as a defection of modern thought, the "realistic" tendency to pull in one's horns, and enquire only how the world works, and not why there is a workable world in the first place.

The hint that irrational fact may be dependent upon some rational meaning presents an antithesis to natural realism, and that is the view that nature is totally encompassed by my idea. This subjective idealism takes courage from the realisation that any object in Nature, however seemingly meaningless in itself, can be taken into the structure of my thought. I can have an idea of anything I can experience. While Realism celebrates the irrationality of the world, ignoring the quest for ultimate meanings, subjective idealism, in competitive response, eagerly points out that the independent objects of Nature must come under the power of my idea. But in its defensiveness (and natural realism has the psychological advantage in the argument of having the first world as the naive, instinctive first response of most of us) subjective idealism proves altogether too much. It forgets the validity of Nature's objectivity. For while my thought does indeed encompass every natural fact, the realistic judgment also holds; despite Berkeley, there is no object which is not, at the same time, independent of whether one thinks it or not.

The argument of the subjective idealist is that knowledge is contained within the self; that the world is my idea. Hocking insists that objective knowledge (knowledge of objects which are clearly not-myself) requires "a complete breach in the wall of the self."[11] And as Kant pointed

9. THE MEANING OF GOD IN HUMAN EXPERIENCE, p. 284
10. Willem Zuurdeeg comments: "Only when we.....recognize the grandeur of the metaphysical vision and the depth of its, joy only then can we measure the shocking horror caused by the positivist denial that philosophy can justify the vision of reason. This denial is for a metaphysician sheer blasphemy, an infamy, a villification; for a logical positivist it is a matter of honesty and of release from harmful illusions." RELIGION IN LIFE, Vol XXX, No. 4, Autumn, 1961, p. 624
11. THE MEANING OF GOD IN HUMAN EXPERIENCE, p. 559

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out,[12] the reality of physical nature is outside us, i.e. objective, in a way that even the "I think" cannot control, and that is in its formative action on the self. We are, so Hocking interprets this argument of Kant's, in the **process of being made** by Nature.

> "Whatever we think of as real we endow with the qualities of the reality which plays upon us in sensation, in so far as sensation is one of the maxima of experience, setting the standard of pungency definiteness, completeness of detail, determinateness to the last point of enquiry, all-there-ness; whatever we believe real we regard as continuous in these respects with the reality thus presently touched, and in such wise continuous that this present moment is regarded as real by infection from or derivation from the rest of reality.....Moreover, whatever reality the self has is measured by the prior and independent reality of the objects with which it deals; nor do we finite selves ever acquire a reality which can subsist apart from our sensible objects."[13]

But we get a new clue to the nature of the reality which confronts us in sense experience—so Hocking argues—when we understand further what we have already noted briefly, i.e. that instinct and sensation are not something other than idea, they are rooted in the same reality. With the idealists he argues that there is nothing in sense which cannot be taken into idea. We have a sense of independent reality in our contact with natural fact, and we can also have an idea and a feeling of it. Nature contains those things which are objects of my own thought, and in discovering them I am discovering my own mind. Nature is thus creative of mind in me, and this creative power is precisely a characteristic of her deepest objectivity. Therefore, "I cannot clear Nature of **selfhood,** though I can well clear her of my own self or of any other particular self."[14]

3. The Selfhood of Nature as Absolute Mind

The dialectical confrontation of natural realism with subjective idealism thus yields up a synthesis which maintains the truth of both, but purges each of its extremes. The reality of Nature is objective, as the realist asserts, but it is not independently objective. Nature gives evidence of the workings of mind, as the subjective idealist asserts, but it is not my mind. Nature is the realm of Other Mind.

Hocking has been concerned to discover the basis of our social experience, and in so doing to overcome the idea that I can know my neighbor only indirectly. His argument has been that natural realism and subjective idealism can only be overcome by an appeal to a realism of social experience. He arrives at such a realism by a relentless scrutiny of the seeming independence of Nature, and finds natural fact communicating something which lies behind it, and on which natural fact itself is dependent. The final movement of Hocking's dialectic is concerned with articulating the nature of this Other Mind who is the fundamental social object.

12. ALLGEMEINE ANMERKUNGEN ZUM SYSTEM DER GRUNDSATZE, 2nd Ed. pp 288 f.
13. THE MEANING OF GOD IN HUMAN EXPERIENCE, p. 262
14. IBID, p. 287

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We understand Other Mind (our new thesis) best in its antithesis to our own minds.For our own part,we can know Nature only empirically, i.e. passively. But if all knowing is empirical then there can be no genuinely social experience, since empiricism knows only physical objects,and knows nothing of mind. We can know Other Mind only when we confront a mind which is not empirical and passive, but active—actively creating me.[15] Thus the thesis of Other Mind and the antithesis of ourselves as empirical knowers yields the final synthesis of Absolute, active mind.

Our common social experience is made possible because I am now able to apply my prior idea of an Other Mind to my current meeting with my neighbor. This idea alone will not provide the full savor of sociality, but it gives me a sure enough foundation on which to work with those metaphorical hints and guesses which commonly lead us to suppose that we can know another mind—hints such as the intimate relation between troubled thoughts in the mind of another and the anxious furrows in his physical features. These I can now know to be more than mere hints,for in physical fact I now have literal knowledge of communication from Other Mind. This Other Mind—whom the religious man knows as God —is oursurest object of certain knowledge, but it(or better he) is always known in relation to the objects of experience—Self,Nature and Society. And because Other Mind is the giver of every natural "given", one must always recapture, dialectically, one's initial sense of the literal reality of Nature, just as one recaptures one's instinctive sense that my neighbor is directly known to me. In this dialectical movement Nature becomes a symbol,and evey finite natural fact a symbolic mediator between man and God. In the natural symbol the universal becomes concrete, and in immediate confrontation with Nature we find our freedom.

"This present actuality of experience, "pure experience", finds me in living relation with that which is most utterly not-myself.Here in the given present is my escape from myself,my window opening upon infinity, my exit to God."[16]

4. Toward a World Philosophy

This sketchy description it but a beginning. Any full analysis of Hocking's metaphysics would concern itself not only with description,but with Hocking's proof, which takes the form of a revision of the historic ontological argument. One should also be aware of more recent developments in his thought, especially his use of the concept of "field".[17] The

15. 'There is no sociality for any knower, so we now discover, until the objectivity of Nature wins its further meaning, and is found as the intentional communication of a self WHOLLY ACTIVE.' IBID, p. 295.
16. IBID, p. 316
17. cf., especially, "Theses Establishing An Idealistic Metaphysics By a New Route', THE JOURNAL OF PHILOSOPHY, Vol. XXXVIII, No. 25, December 4, 1941; and 'Fact. Field and Destiny: Inductive Elements of Metaphysics', THE REVIFW OF METAPHYSICS. Vol. XI, No. 4, June, 1958

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argument presented here is based primarily on his great work, *The Meaning of God in Human Experience*. The presentation is necessarily incomplete, but it takes courage from Hocking's own statement: "I think I may say that the main parameters of my thinking have not departed from the positions of **The Meaning of God**."[18]

My purpose has been to state Hocking's views as accurately and as vividly as possible, I have been motivated, however, by two developing convictions about the relevance of Hocking's thought for contemporary philosophy. Limited space prohibits an extended description, much less a careful argument. I throw them out only as notes for future development.

The first is that Hocking's integration of the "It" with the "I" provides a healing balm for that "bifurcation of Nature" (Whitehead) which has plagued Western philosophy since Descartes. Hocking himself believes that Descartes' radical separation of self consciousness from the operations of Nature was necessary in order to distinguish the purposiveness in man and society from the purposeless field which is Nature. In any event, the contemporary Western soul suffers growing schizophrenia as a result. Philosophy tends to follow after either the "I am" of Existentialism and depth psychology, or the "It is" of technology, and "scientific" philosophy. Where a new sense of the self is born—whether as a result of Buber's call to a confrontation between "I and Thou", or Sartre's call to ethical freedom, or Heidegger's and Bultmann's sense of authentic existence—it is inevitably in terms of a new inwardness wherein the self is dark, mysterious and utterly unique. The new inwardness gives the self a sense of itself with which to withstand the de-humanizing onslaught of a technological society. But, thus far, it has done so at the cost of man's relationship to his neighbor. The West—which has never been notably successful in social relations, as the fragmented and constantly changing map of Europe bears eloquent witness—is in dire need of a realistic social philosophy. Western society is currently tearing itself apart. Men's machines have begun to control the manner of men's living and thinking. The impact of technology cannot be dealt with in terms of individual inwardness alone, but only in terms of a new philosophy of society, and it seems to me that Hocking points us in the right direction.

But no culture solves its problems in the modern world without reference to the newly emerging world culture. We are beyond the point where any nation can avoid involvement in the world community. This involvement requires a basis for conversation which will make discourse possible without reducing cultural variations to some lowest common world denominator.

It is possible to distinguish three major elements in world civilization—India, China and the West. It can be argued that each of these three

18. From a letter to the writer dated December 25, 1962

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cultures has concentrated on developing one aspect of man's experience,[19] The West seems to have been primarily concerned with solving the problems which Nature poses. Western science and technology are the current fruit of this concern. India's interest, on the other hand, seems to have been directed more toward the Self. India has made a major contribution to world culture in psychology and the philosophy of the self. Those who know Chinese philosophy well argue that it has been fundamentally centered neither in the "It" nor in the "I" but in the "Thou". This concern for society and its formal relations bears fruit in concepts such as filial piety.

If this analysis has any validity, its relevance to Hocking's metaphysics is immediately evident, for what a world cultural and philosophical synthesis requires is a means of integrating these diverse cultural insights into a coherent view of the self in its relations to both nature and society. Because his dialectic presents one such integrated view it makes a peculiarly relevant contribution toward a world perspective in philosophy,

19. I have been influenced by two articles of particular significance: E.A. Burtt, 'How Can the Philosophies of East and West Meet?' THE PHILOSOPHICAL REVIEW. Vol. LVII, No. 6, November, 1948; and Huston Smith, 'Accents of the World's Philosophies', PUBLICATIONS IN THE HUMANITIES, Massachussetts Institute of Technology, Cambridge, Mass. No. 50, reprinted from the April-July Number of PHILOSOPHY EAST AND WEST. Dr. Smith presented the substance of this article as the Valedictory Address of the Asian Seminar of the Y.W.C.A. and World University Service, Bangalore, South India, August, 1962.

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THE KNOWN, THE UNKNOWN, AND THE UNKNOWABLE

EDWARD A. HACKER

THE purpose of this paper will be to examine the terms "known" and "unknown" in order to reveal a basic ambiguity which is, in my opinion, mainly responsible for the formulation of such questions as: How is it possible to know the unknown ? Is it possible for there to be an unknown object or are all objects known objects ? And are there unknowable objects ? I shall indicate the general direction of my approach by stating that the main ambiguity results from confusing the knowledge of a term's connotation with the knowledge of its denotation.

The following symbolic notations will be used throughout this paper: Let C stand for the class of known objects and C' for the class of unknown objects; let C_c and C_d stand, respectively, for the class of known objects in its connotative meaning and in its denotative meaning; let C'_c and C'_d stand, respectively, for the class of unknown objects in its connotative meaning and in its denotative meaning.

The Known: Many American idealists have supported the proposition that, All objects are known objects and that there is no such thing as an unknown object. The most frequent argument in support of this proposition is as follows:

1. For all x's, if x is a known object (abbreviated as "K"), then x is a member of C_d . In symbolic notations:(x); ($K_x \supset x \in C_d$). The symbol "$\in$ " is used to mean "is a member of.

2. C'_c is a known object in the sense that it is known that there is a class of unknown objects. Whether or not this class has denotation is yet to be demonstrated. Hence. since C'_c is a known object it is correct to write: $K_{(C'_c)}$.

a. Substituting in 1: $K_{(C'_c)} \supset C'_c \in C_d$.

b. Affirming the antecedent yeilds:
$C'_c \in C_d$ This conclusion, verbally rendered, states: The connotation of the class of unknown objects is an known object, i.e., C'_c is a known object, which is to say that C'_c is part of the denotation of C_d .

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3. So far the argument is valid. Now, however, the frequently encountered, but invalid continuation of the argument is:

a. Let a, b, c,...n be the denotation of C'_d. In symbols (a,b,c, ...n)$=C'_d$

b. The denotation of C'_c is C'_d. In symbols: $C'_d \in C'_c$

c. From number 2b., $C'_c \in C_d$, hence

d. $C'_d \in C_d$ or (a, b, c,...n)$\in C_d$, which is to say that unknown objects constitute part of the denotation of the class of known objects. Obviously a contradiction.

e. Since it is beyond doubt that there is a class of known objects and that this class is both denotatively and connotatively known, then the assumption 3a, that the class of unknown objects has denotation must, since it leads to a contradiction, be false. Therefore, the class of unknown objects has no denotation or in plainer language there are no unknown objects.

This conclusion is false, because step 3b is incorrect. It is not true that $C'_d \in C'_c$. The denotation of the class of unknown objects is not part of the connotation of the class on unknown objects.The connotation of a class may be part of the denotation of another class, but the converse does not hold. Hence, it is perfectly possible for $C'_c \in C'_d$ and $C'_d \neq 0$ (the class of unknown objects has members) to be true at the same time without contradiction.

This fallacy of ambiguity is often committed because there is a tendency to think of connotation and denotation and denotation as being, metaphorically speaking, "together" and to think of class relationships as analogous to spatial relationships, hence there is the bias to argue that: The class of unknown objects is known, therefore all members of this class, if any, are known. If there were any members this would lead to the absurdity of a known, unknown object, consequently the class of unknown objects has no members and all objects are known objects. When the argument is put in this form the fallacy of division is readily recognized, namely, that what is true of the class is not necessarily true of the members of the class.

The Unknown: Every normal person is able to formulate propositions concerning his ignorance. Such propositions might be, for example,"I do not know the exact population of New York City at the present time," and "I do not know Mr. Smith's first name." These examples illustrate what is obvious, namely, that it is possible to know what you do not know. From the times of ancient Greece there have been philosophers who have found this statement paradoxical. The paradox is easily resol-

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ved if it is kept in mind that the connotation of a class can be fully known without any individual member of the class being known **qua** its individuality. If a class has a plurality of members, then, even if all the properties that these members have in common are stated in the connotation,it cannot be said that the members of the class are known,because it is the properties that the members do not have in common that distinguishes the individual members of the class from each other. Consequently, to know a member of a class, as an individual member, is to know a property or a set of properties that uniquely distinguishes this member. Such a property or set of properties cannot be found in the connotation, since it is a property or set of properties that the members do not and cannot have in common.

It is possible, therefore, to know connotatively what it is that you do not know denotatively in its individual and unique aspects and hence, there is no contradiction in the assertion "I know what it is that I do not know."

The Unknowable: The denotation of C', the class of unknown objects, is not only unknown, but unknowable. This does not mean, however, that the denotation of C' is intrinsically unknowable in the sense that the membership of C' is immutably fixed. On the contrary, the denotation of C' is unknowable only in relation to C'. There are no intrinsically unknowable objects because unknowability is not an inherent property, it is a relation. The members of C' are forever unknowable denotatively as long as they remain the denotation of C'. To assert this,however, is to assert the mere tautology that it is impossible to know an unknown object, if it is to remain an unknown object.

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YOGA AND DISEASE

SHRI VIJAYADEV

MODERN medicine has not been able to decrease the human suffering as much as it endeavours to take us believe. Indeed the number of deaths due to infectious diseases has decreased but men still die and they die in much larger numbers from afflictions due to functional disorders and degenerative diseases. The years in life that we have gained from the supression of the infectious diseases are now being lost to the lingering deaths from chronic maladies.

There is no denying that the man of today is much more uncertain of his health than he was years back. It should not therefore surprise any if he is told that more than 72% of the world population suffers from one disease or the other. Diseases have become very common and have almost become favourite pastime for many. Every third man in the street has some thing to complain about his health and no wonder one could see in him a martyr of modern medical advance. Many of the sick are now more or less convinced that there is no remedy for them and they have taken a patronising attitude towards their afflictions. Thus we see that diseases have received a place in our modern society and have become integral part of our lifes.

The goose stepping of many of these victims many a times have led them to the doors of other practitioners of medicine like the Homeopaths, Hakims, Vaidyas, Yogacharyas and others. Surprisingly enough these practitioners to a very great extent have been able to give relief to the suffering who have sought their advise. And though the bonafides of these practitioners are beyond doubt, the health angels of the World Health Organisation have failed to take these men into confidence for solving the health problems of the world. By denying them seats at their conferences, the statescope waving proud salesmen of the drug-manufactures are in fact responsible for the ill-health of the millions all over the world. It is therefore but logical that until and unless the ancient and the modern medical scientist get together in a spirit of cooperation the world at large will be infested with disease. The earthlings have no other alternative but to wait for the small favours that may some day be granted by the demi-gods of modern medicine.

In the mean time let us be content by examining one of the ancient system of medical discipline which though very old has yet survived inspite of the many odds it faced. The treatment method that was being utilised by our ancient sages, who were much more health conscious than the modern *pundits* of hygiene, was a technique of Yoga which when

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rightly applied was able to cure diseases. The science of Yoga has come down traditionally from the great Masters and though not much has been changed in the technique of its application, sufficient modifications have been made to suit the modern requirements.

Treatment in the ancient India was administrated by the Vaidyas and the Yogis; and they were the two medical men who were allowed to dissect the human body. The treatment was administrated at the *Vihāras* or the *Āshramas* of the Yoga teachers which apart from being a place for the religious minded people was also a medical relief centre. The great ancient travellers like Fa Hian, Huen Tsang and others have given ample evidence to this effect that at the hermitages of the Yogis treatment was administrated and that even cases of Cancer were being treated. The Yoga texts have a wide variety of references on the diseases and their treatment and one could see in the books like *Yogabija, Yogachintāmani, Gorakshāpadhati* etc. description of some of the useful aspects of the practices. The *Yogaśastra* was therefore seen to have contained treatement methods. The Yogis not only helped the men who came to them in their spiritual persuits but also helped the suffering and cured them of their ills. Yoga as conceived both in the ancient times and the modern times is a method which looks into the physical need of man, his mental growth and his spiritual longing. Self-realisation is ofcourse there in the Yoga way of life but its fringe does touch the sick, the diseased, the ill. In Yoga diseases are looked upon as *Vighanas* i.e. obstacles and for an aspirant i.e, *Jijnyāsu* it is of prime importance that he overcomes the same with the aid of such practices as the teacher thinks fit. Health in Yoga is always talked of as positive and sedate which can give and contribute to both peace of mind and to lasting happiness.

There are detailed practices in Yoga for cleansing of the internal organs, like the *Shat Kriyās,* which clean the food tube, the stomach, the large and the small intestines. People who suffer from overweight, constipation, dyspepsia etc. can easily get relief through these practices. Besides these practices there are methods in Yoga for strengthening the eye sight, cleaning the nasal passage etc. Diseases like Asthma, arthrities etc. can easily be cured by the simple yoga methods. In the *Gherandasamhitā* it is said that one who practices *basti* or the yoga enema never suffers from constipation and other abdominal disorders. Apart from the *Kriyās* there are other practices like the *Āsanas, Prāṇāyāmas* etc. which also when combined well can get rid of many of the afflictions of the modern days.

The right knowledge about the treatment of diseases even today is available to us at the modern institutions which are both scientific and rational in their approach, like, The Yoga Institute of Santa Cruz, Bombay. In these and other institutions cases have been taken up for treatment and not a few have found both satisfaction and relief. At the Santa Cruz institute which has been maintaining case records for the last 43 years one is able to see thousands of cases from Acidosis to Neuritis

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down to Whooping cough, including all that falls between A to Z.

Yogatherapy to day is on a much sounder footings, thanks to the pioneering efforts of some people, who have tirelessly worked in the field inspite of non-cooperation from the medical scientists and with a government that is apathetic to all that is ancient and good. Only recently have the Education and the Health departments concerned themselvese with Yoga, having appointed a Medical Committee to assess the merit of Yoga as a science. We are told that the committee has prepared their report and the same is due for submission to the Government. In the mean time epoch making experiments are being carried out at the many Yoga Centres in the country and new data is being added every day. One should not mistake, while assessing the claims of Yogatherapy, some of the so called Yogis who have confused the issues and are dabbling with the subject and are making all sorts of claims, from weightlessness to cure of cancer. What these men recommend in their treatment sometimes is not the Yoga methods but methods of Physiotherapy.

In Yoga the diseases are categorised in three types namely *Bhautic*, *Ādhibhautic* and *Ādhyātmic* i.e. the physical, the mental and the psychic; And the therapy consists of the application of not only the *Āsanas* as is commonly misunderstood, but there are many other processes like the practices of *Prāṇāyāmas*, application of Yoga Hyginology, Yoga Psychotherapy, dietetics, Yogapsychosomatics etc. The Yogi who has gathered the complete know of how the human body looks at the man as an integrated whole and his approach to his disease also has a wholesome basis. Many a times this thin lean man of miracles talks about the diseases as the diseases of personality and the modern scientists look in confused wonderment at such analysis. But this fact is now being recognised and the modern medical *pundits* are prone to recommend modifications in the personality of an individual.

This approach on the part of theYogis has once again shown that the modern concept of medicine has been based on inconsistencies and that the organic theory in the occurence of diseases no longer stands to reason. The students of pathology who used to laugh at those who corelated pathological findings with disturbances of the mind are now reconsidering their theories. In the words of Shri Yogendra, father of the modern interpretation of Yogatherapy, "The causative factors of a disease are the nine *yogamalas* contributive to humoral and hormonal disharmony (*dhātu-rasa-vaisamya*) which leads to loss of of personality control and therefore of the instrumental. The removal of disease both psychic and somatic is one of the aims of Yoga; And the technique is applied through the uncovering and the covering, by the re-educational process of Yoga way of life and through its various practices for the removal of *mala* or the toxic Metalolities."

The psychosomatic concept of diseases and its treatement through psychosomatic methods of medicine is now taking into account the mind,

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the body and the environment. Like the ancient Yogis, some of the practitioners of the psychosomatic medicine do not pulsate or palpitate your stomach or examine your tongue or check your heart but they look for more factors than one while coming to any conclusion about a case. Thus psychosomatic medicine in a new skin is fast becoming popular with medical men and has come to be known as a new science of healing, only that the word Yogatherapy is avoided.

It does not matter what they call their new system or what name they give, so long as they come out in a spirit of cooperation leaving aside a tendency to stick to precise and definite solutions and in the resulting intellectual security. Let them not select subjects for investigations that offer technical facilities only, The modern physiologists should not only concern themselves with physico-chemical phenomena but also pay more attention to some of the functional processes. Otherwise the important facts will be lost and are bound to be overlooked, the confusion would be worst confounded and the progress if any will be found in the grave-yard of civilisation.

The modern scientists have some how narrowed down their vision and adopted a tendency to reject things that do not fit into the frame of scientific or philosophic beliefs of our time. They have become saturated with the prejudices of their environment and their epoch. They are therefore prone to be carried away by facts that they can observe in a laboratory and refuse to investigate those facts that can not be explained by the modern theories, that for them do not exist. The only consolation the lay man can have is in the thought that after all the scientists are but mere men and they are bound to be influenced by the dogmatism of the modern times.

A PRAYER

Take this "earthy" me, Oh Lord from Heaven,
That it may work for Thee,
Only for Thee.
Free it of its fixation to this place
The world, and time, and space,
And self and pride and fear.
Oh, may it altogether disappear.

Amen.

Zoe Richmond.

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FREEDOM: ITS PROCESS AND ITS CONDITIONS

HOWARD L. PARSONS

THE aim of this paper is to analyze the process of freedom and the conditions of its occurrence. In doing this I shall hope to show that while freedom is determined by past determinations it is also a value-activity in the present creating new determinations.

Freedom Defined

Freedom is a complex occurrence analyzable into five events: (1) an increase in man's awareness of the qualities of events; (2) an increase in man's apprehension of the meaningful relations between events, as these meanings connect past, present, and future events and increase the scope and precision of man's memory and prediction of events; (3) an increase in man's control over events in effecting values (satisfying qualities and useful meanings); (4) an increase in man's communicative and cooperative relations with his fellow man; and (5) an increase in man's responsiveness to the processes that generate the first four events. Each of these processes has optimal power of liberation only as it facilitates the others.

We may say, more succinctly, that freedom in man is the increase in the precision and scope of man's feeling,his understanding, his power, his communication, his work with others, and his responsiveness to the support and generation of this increase, as these all function together in an integrated and mutually fructifying way. Freedom is the development of man's life, determined both for him and by him.

Each of these five events is a phase in the creation of value. An increase in man's awareness of qualities and meanings is an increase in intrinsic value; as emergent meaning leads to the controlled production of intrinsic values, instrumental value emerges; supporting both of these processes is the matrix of communication, both intrinsically and instrumentally valuable; and man's responsiveness to the processes that undergird and generate values—commonly called faith—involves both an attitude and an act of valuation. Each event named is thus a component in a whole and a means to the composite end of freedom. And,similarly, freedom itself, as a complex process of increase, is an end as well as a means to more freedom, not only for the single individual but also for other individuals.

Three Aspects of Freedom

Our definition is based on the view that man's creative transformation or freedom has three phases. First, man receives determinate influences from his environment and from his funded past selves:second,these influences undergo changes within him and issue in new feeling and under-

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standing; third, in response to the changes thus produced by such influences, man speaks and acts with control and with faith. The phases of man's freedom are affective,reflective,and effective. As inclusive of these three phases, our definition combines the emphases of three major traditions which have defined and defended the notion of freedom.

The romantics and mystics have emphasized the affective phase of freedom: man is free only as he feels or thinks about or submits to the benign powers around him. Certain religious traditions, like Stoicism, Taoism, or those dominated by Absolute Idealism, have claimed that we cannot be free until we understand the Determiner of our Destiny and our relation to it, and then act to bring ourselves into right relation with it.

Another tradition has emphasized the reflective phases of freedom. Many Hindu and Buddhist schools, for instance,have defined freedom as "release" from, or mental conquest over, the conditions of meaningless frustration and suffering. Freedom in this view is not dependence upon something in the universe but is rather independence of the world and its evils.For the Hindus,these compulsions or enslavements are matter,desire and habit;for the man influenced by the Western Enlightenment,they are primarily tyrannical dogmas and institutions.

Still a third tradition has emphasized action as the essence of freedom. Jefferson linked the "pursuit of happiness" as a universal human right to the rights of "life" and "liberty". This stress is typical of the scientific, industrialized, restless West, of America, and of the frontier. European Existentialism and American pragmatism are its continuation. In this view man is enslaved if he cannot act as his mind determines him to act.

These traditions emphasize respectively the conditions, the creative crux, and the consequences of freedom. All three traditions affirm that man is a determinate factor in shaping his life. All are reactions against the view that man contributes nothing to his world. While the first tradition, which we may call the religious, underlines the elements of external determination and man's receptivity and dependence in freedom, still it maintains that man is a free agent who contributes a novel factor to his life, if only after man has been transformed by a power outside him. The intellectual and active traditions also hold that the self, by its thought and action,does contribute something new to its life. Thus a free man is participant in the process of determination. And slavery is not determination, or limitation,as such;it is the incapacity to generate new and better determinations.

But if freedom is self-determination, it will be asked, what is the self ? Is it not determined ?

Determination and Freedom

The human self changes and transforms the influences that affect it and directs its course of action by factors that arise within it and contri-

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bute to that action something other than what the environment or the past self contribute. The psychophysical organism is therefore **caused** or determined by its immediate past, for as a grouping of events it must be determinable, and "whatever is determinable is determined".(Whitehead) But the fact that the self is determined does not mean that in its responses to these determinations (data affecting it) it exactly duplicates what impinges upon it. Causal forces that touch the surface of the organism indeed **terminate** (as such) precisely where they begin to **affect** the organism. When light, say, strikes the retina and the connected nerve fibers, electro-chemical waves are set up in the nerve fibers and transmitted to to the brain, where further transformation yields the sensation of color. Causality,at least as far as the human self is concerned, is transformative and not duplicative. The self is not only the funded accumulation of past experiences and an object sensitive to what is affecting it; it is also a living, creative subject, synthesizing these data (of remote and recent past) in a novel way.

The perspective of mechanical materialism rules out freedom from the beginning, either because it conceives of ready-made objects incapable of adding anything to the independent forces that impinge upon them, or because the present is thought of as a mere duplication or appearance of the past. This perspective, as Whitehead has observed, makes time secondary to things. But once time is taken seriously, change and novelty become admissible as factors in experience. This admission does not mean that once a novelty (say, a work of art) has occurred we cannot trace certain causal lines that "led up" to it. But it does mean that a line, as such, as dynamic, is a process; that once laid down causal lines represent the past track of what was once in the making;and that by considering the factors in organism and environment(artist and materials),we cannot determine, in advance of the new fact, what that new fact will be. To determine the fact would be to achieve it: but it cannot be achieved in advance of its achievement.

New fact emerges out of possibility inherent in established fact. Freedom as a doctrine is not the result of our ignorance of all contingencies (although the probabilistic nature of our knowledge suggests the contingency of things). But freedom does arise, as a real process, because of the indeterminateness of things **in process** or **as processed**. This indeterminateness does not pertain to things as just achieved in their immediate past state; it pertains rather to their passing into or through the present. The present self and present world of the artist are what they are; but when the artist begins to feel, imagine, and mold with respect to those data, they become **undetermined** on their way toward a new determination. When the determinist argues that if we knew all the factors in the present we could predict the future with certainty, he assumes that what is now unknown has the character of mechanical structure which grinds out the future inexorably. This view seems extreme. Yet it is popular be-

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cause of the tremendous success of applied mechanism, which has neglected and obscured the tychistic elements in the physical, biological and psychological worlds. The Peircean view seems more sensible: that chance operates within the broad frame of the statistical habits of masses of things.

The immediate past is determined down to the minutest detail. That is actuality. But possibility is indeterminateness: it is what **might** be done to those details, individually or in combination, in the future. Just **how** those details are received, transformed, synthesized,and acted back upon, is something **being decided or to be decided.** That is actualization. It is this total act of integration and creation that constitutes freedom. As a process of actualization,freedom is a movement from one concrete determination to another by way of envisaged possibility and action. Its movement is from definiteness through indefiniteness to definiteness. Man's capacity for indefiniteness is his capacity for freedom.(It is also his capacity for slavery; for unless he can move toward a determination of increased value, his power to choose becomes onerous and destructive.)* Random possibilities of action (sometimes called ''insights') occur to a man in thought. These are chance factors,"accidents",mutations of the imagination; they belong to the same class of happenings as Becquerel's accidental discovery of the radioactive properties of uranium bisulphate,except that the surprize with which they are received is perhaps less because the control of the conditions of their occurrence is greater. To be free, man's mental problem is to get and then to recognize a meaningful and useful mutation in thought. For the control of chance in the direction of value is our freedom, and our progress.

The Definition of Freedom Elucidated

(1) The first event in freedom is an increase in man's awareness of the qualities pertaining to events. As sensitive man interacts with things and occurrences, he experiences qualities. These qualities may pertain to events spread out in space before him (as certain sense) or to events occurring within the immediate region of the body(as feelings and emotions); though there is not always a hard and fast line to be drawn between these two types of qualities.If man is to fulfill in a satisfying way the basic tendency of his nature—if he is to grow in a creative way—he must become increasingly aware of both self and environment. He must feel and perceive the qualities of his needs and tendencies, and the qualities of other persons and things as they are relevant to the frustration or satisfaction of those needs.

To the extent that man suppresses or represses this affective awareness, dissociating inawareness part of his personality from the rest and incapacitating integral fulfillment of the self; to the extent that man is bound in his qualitative awareness to certain fixed qualities of things and cannot appreciate their **possible** qualities;to the extent that his perceptions

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of his inner processes and of events and other persons are distorted and are resistant to a more realistic transformation;to the extent that because of deficient sensitizing or desensitizing of his responses (apathy), he does not feel conflict within him and so avoids choosing, or else, when compelled to choose, chooses with an excess of sentiment or desperation: to that extent man is enslaved.

But is not man unfree insofar as he cannot determine which feelings he will have ? And since the realm of quality, including passions, has a way of forcing itself upon us, are we not inevitably "passion's slave" ? One answer is that though we cannot control the coercions of quality directly, we can determine to some degree the conditions under which they occur—e.g., the material and psychological conditions of families, schools, economies, and the like. And one prerequisite of this control is increasing awareness of our qualitative situation until we can consciously focus upon its factors, make "sense" or meaning of them, and eventually manipulate the conditions of our lives so that the novelty of quality may be freely entertained and will not overmaster us. In such manipulation, it is important to cultivate the conditions of the unexpected emergence of new qualities, for in this way new insights originate and, when properly analyzed and controlled in their consequences, lead to the resolution of difficulties blocking develoment.

(2) The second event in freedom is man's apprehension of the meaningful relations between events, as those meanings increase the scope and precision of man's memory and prediction.

Qualitative awareness as such is literally meaningless; it has value, but becomes productive of other value only as it perpetuates itself through the immediacy of sympathy of memory (Bentham's "fecundity") or as its component qualities are connected in a network of sign-relations. When qualities become signs of other qualities, the value that can be experienced is greatly amplified.

It has become a truism that man is free to the degree that he thinks. To think is to recollect and anticipate absent events by way of presently experienced events which are presented as qualities and which mediate to sensitive response those absent events with their qualities;and it is to produce and manipulate those sign-events.Yet while the pain or bliss of pure quality may enslave a man by binding him to the immediate and the mercies of mere chance, thought would be empty without quality; it is qualitative processes which start, sustain, sensitize, release,and,in a way, guide the use of signs.And without the experience of quality,reason would have no material to work on; for reason is the process of discriminating and connecting qualities,deducing new connections from established ones, and proposing possible connections between qualities not yet actualized.

A man is a slave if he does not reason;the unthinking man remains tied to the customary, expedient, routine, and blindly wasteful. The mobility of thought is akin to the moving and migrant character of man's

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body: both have the power to release themselves from the here-and-now. Peripatetic man wanders and sees new sides to things; and thought goes before, with foresight,to scout out the land,and to embark on adventures of ideas.The body brings novelty into view by moving itself into,through, or around objects; but mind remains at home,unmoved,and contemplates how objects themselves might be moved.

The enslaved man is bound to past determinations,either within himself or in the environs. He does not imagine how things might be—the not-yet, the probe-able,the desire-able,the value-able—and so is deprived of value. When people do not know who they are, what they have been, what they are in process of becoming,what they feel and desire and need, how their inner states are connected, or how the needs of their nature might be fulfilled in intercourse with the world, they may easily become the enslaved victims of meanings imposed on them from the outside—advertisement, headline, propaganda.

Not only must a man, to be free, have knowledge about his self and his world: he must have insight into the situation of choice, capacity to analyze and elucidate that insight, the criteria of choice by which he can compare that solution inherent in insight with other possible solutions. Imagination must have free play; and the mutations of the imagination must be selected so as to advance the growth of value.

One of the requisite conditions for insight is the security and stimulation offered by a community of kindred minds. Thought arises in and is sustained by social, symbolic processes. It is, in Mead's language, an importation of social processes. Moreover, the social process has a past, yielding up to every man the cumulative symbolic treasure of human thought and feeling. Man is free to the extent that his mind can be enriched and structured by confrontation with those determinate symbols;for he is lifted out of the mere present and,by his acquaintance with the past, may be better able to forecast, foretaste, and deliberately control the future with respect to the increase of value.

(3) And the third event in freedom is just this: an increase in man's control over events in effecting values (qualitative, meaningful experiences). Man cannot produce value by his own volition and exertion—and so be free—unless he feels the qualities of events, responding with preference or aversion to them, and unless he has knowledge of events and what is valuable in them.He **acts** freely if he feels and thinks in the sense indicated, if he decides and resolves upon the alternative that, compared with other practicable alternatives, will yield optimal value, and if he has knowledge of the means and control of the conditions necessary for the consummation of value.

Slavery, therefore, is the decrease or loss of control in the effecting of values.Slavery may stem from incapacitation in deciding and resolving upon the right alternative;from lack of knowledge;or from lack of power the required means and conditions.

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(4) The fourth event in freedom is an increase in man's communicative and cooperative relations with his fellow man. This process is implicit in the three other events described. It is mainly by way of our interactions with other human beings who use linguistic signs that we acquire and develop a mind and personality and so grow in what we feel, understand, and do. We maintain our being and freedom only in community, and our generic drive to be creative is elicited in the reciprocity of our social relations and necessarily expresses itself there. The data of our social life are other persons;and we in turn are their data. Slavery at this point is twofold not responding creatively to others (i. e., not "being ourselves", not maintaining our integrity), and not allowing others to be their creative selves but rather, as the Existentialists have put it, treating them as objects. The slaveries are submission and dominance, and both are forms of conformity.

Dislocations and impairments in our interpersonal relations produce those anxieties that lie at the root of our escapes from freedom—protective mechanisms that simultaneously save our self-regard and prevent our growth because they prevent optimal freedom of creative response to others and to our world. The slavery of communicative constriction is thus in part social in origin; for the relations which we bear to one another are learned by children as they adapt themselves to the prevailing institutional patterns of their culture. Man can be freed from this cultural slavery only so far as the culture permits or inculcates the pattern of freedom.

(5) The fifth event in freedom is an increase in man's responsiveness to the source of the first four events. Man's powers to feel, think,act and communicate are greatly limited by the massive processes and structures of the physical biological and historical worlds. At the same time the support and the creative transformations and advances that man experiences in his self,and in his relations with the material world, and in history, come by virtue of certain of these processes. Man exists, and is a free creature, because the conditions of nature have been and continue to be favorable; and his human heritage—the symbolized feelings,thoughts,and aspirations, the labors and acts of faith of countless men before him—is too rich to be fully known or appropriated. Moreover,the creative factor in the emergence of novel feelings, insights,experimental procedures,ways of communicating and working with others, seems to be something which man does not foresee or control completely but which contains a clue to the direction of man's freedom. To revere these sources of man's life freedom is, in Santayana's words, true piety. He is free who responds with feeling and understanding to the process that makes for advance among men—who has, as Veblen put it, the sense of communion with the generic life-process—who endeavors to maximize it in his communicative and cooperative relations with others, and who yields himself in faith to its transformations for increased good.

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SUMMARY

Freedom is advance toward the better; slavery is bondage to evil. Slavery is the degradation of feeling, in its intensity, refinement, and scope. It is ignorance and partiality in our reason. It is irresolution or blindness in our action. It is constriction in our communication, and sin in our relation to God. It consists in either the absenee of the ingredients needed for the growth of the self, or the wrong choices. Freedom is development of the self in the direction of the best, as determined both by conditions given and by what Maslow has called the "self-actualization" of the self.

We have distinguished between the conditions of freedom and freedom itself. The conditions are those determinations that form the support and data of creative choice, whereby new determinations are created. The conditions are the established facts of individual constitution, cumulative experience, and external environment; freedom itself, as the five-fold act analyzed above, is a response of value, synthesizing, in a complex way, what is given, and adding to the past the transcendent contribution of the present. Of all creatures, man is the freest, for as his self is locked in an interaction with events it transforms them into qualities, meanings, forms of communication, and finally manipulative acts. If one doubts this, he should look at men's art, his technology, and his culture generally. Freedom is the weaving together of symbol and act, of mental events and non-mental events, of imagination and habit, of novelty and permanence. The result of such a dialectic is the advance of values.

Certain religious traditions, as we have noted, have emphasized the conditions of freedom (and slavery). Materialists have done the same; so that Calvin and Marx, each speaking for the newly liberated class of his day, draw a remarkably similar conclusion: man's freedom (or slavery) is a function of the tradition which nurtures him. This conclusion depresses some people; but it gives others heart. For just because the conditions of freedom have become structured and stabilized, so that they acquire a historical necessity not unlike the necessities of the physical and biological orders, all who live within the structure are empowered and freed to advance the cause of human life and freedom. Precisely because we are heirs of this past we are better able to imagine and mold the future. Precisely because the past, as necessity, has been bequeathed to us, we may, as a free act, use its heritage, re-shape it, and pass on beyond it.

As we stand on the shoulders and achievements of the past, so the future must stand on our achievements. Freedom begins with the past; it passes through the creation of the present; and it concludes its labor in exhaustion by giving birth to a new determinate creature. The providence of the past thus helps to make us free. To what end ? To glory in the spent fulfillment of our own powers, and so to bequeath freely a richer and stronger providence for the future.

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A free man recapitulates the freedom of his race. He rises from self to self. The process of self-creation and self-transcendence cannot logically stop with the single, finite individual. To be concerned for one's own freedom, to cultivate the conditions of one's own self-fulfillment, is to be concerned for the freedom and fulfillment of all selves. The obligation of the free man is to create new selves, to fulfill to the maximum of possibility human possibilities of feeling, thought, action, communication,and cooperation.But we cannot legislate or usurp the free acts of others;freedom is social in its origins and its consequences, but at its core it is intensely individual. The past cannot make us free: it can only provide the necessary ground and materials;it leaves us naked in the present,to decide or die. So we cannot dictate the freedom of those who come after us.The best we can do is to bequeath the materials of our own lives, freely recreated from the materials left by our forebears. Their present is theirs to choose, as ours was ours.

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SEA RESEARCH—AN ANTIDOTE TO WAR

HALBERT L. DUNN

A fundamental gap in the world today is the lack of purposes and goals which can appeal to mankind everywhere, irrespective of nation, race, or creed. If our split-up, strife-torn world is ever going to work as a whole, in even a semblance of harmony, something must emerge which will constitute an energy field or an influence field surrounding mankind as a whole.

It is postulated that science could develop the resources of the seas for the benefit of **all** countries, and that this could become an effective antidote to war.

What reasoning supports this postulate ?

1. The science of the seas is expanding rapidly at present. This is being accomplished primarily under the impetus of national effort for **national** purposes. Within a climate of cold war and under national-interest activation, the development of the science of the seas and technology for making available its resources might well become just another area of intensive competitive struggle between nations, heightening rather than lessening international tensions. But, if sea research and the development of such a technology could take place within a suitable **international** framework, it could lead to a cooperative world-wide endeavor along the lines of the geophysical year and on a long-time basis. If directed toward the good of mankind as a whole, it could ease tensions, establish better communications, and bring friendship and trust between the peoples of the world.

2. Since almost all nations border on or have access to the seas, all are likely to have an interest in developing and utilizing the resources of the seas. The character of this interest would, of course, vary from one country to another.

3. Project in this area of activity could be expected to stimulate greater unanimity of purpose than would many others, for the following reasons: (a) The seas belong to all, and hence are at present more or less free of personal or national property interest; (b) such projects would tend to be non-controversial and could be accepted on their evident merits; (c) they would not be likely to encounter fixed ideas as to modes of approach, and the scientific method should be generally acceptable in determining how to proceed.

4. The activities would be of developmental interest to **all** countries, because even the most advanced countries would have some needs which could be served (such as overcoming fresh water shortages; distilling mineral elements from the seas; etc.)

5. Particular projects would grow out of the **felt needs** of each country, as expressed by the country. The solution would not necessarily be standardized along fixed patterns, but could be tailored to fit the needs of specific countries. There could thus be great diversity in projects.

6. The pooling of efforts and resources in so many diverse under-

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takings within the same general area would bring progress at a speed and of a character which would otherwise take perhaps centuries to achieve, for any country alone.

7. The projects would be long-term, ever-changing in their characteristics, and would serve as continuing bonds of interest and fellowship to all nations. The experience of each country would be of value to others.

8. The resources of the salt seas are so vast that they are truely **unlimited** relative to whatever population level man may choose for the stabilization of his numbers. (Needless to say, if man does not exercise voluntary control of his numbers, nature, space limitations, and a mounting death rate will ultimately do this for him.)

How could such an effort be launched internationally ? Is it politically feasible?

If they understood the goals and potentials of such an international effort, the peoples of the world would give wholehearted support to it. People of all nations aspire to a better life and to the enjoyment of the fruits of science. Furthermore, in general, people of all nations fear, detest, and reject war. If some great world leader, or perhaps a coalition of world leaders, would champion this cause, not for a particular nation or group, but for **all** humanity, the people of the world would rally to its support. No nation could afford, for long, to withhold its participation from such and undertaking, so supported.

There would be many problems, but ways in which to solve them would be part of the challenge. An international, corporate structure for the development of the seas for mankind would seem to be an essential. Perhaps an adaptation of the Tennessee Valley Authority (TVA) formula might be practical. Both governmental and non-governmental enterprises must have a part to play.

How could such an international project serve as an antidote to war?

Conducted under international auspices as a cooperative program, such activities would provide or stimulate: (1) A great educational endeavor for the acquisition of knowledge and skills by nationals of each country (through the intermingling of apprentice students, engineers, and scientists); (2) opportunity for both government and private endeavor to engage in a common effort; (3) a common goal and purpose, of benefit to all mankind rather than to a single group or nation, and hence having great appeal to all; (4) responsibility **within the country** to maintain the developed resources for continued benefit of the people (ruling out the looting of such resources for the personal profit of a few).

Types of **products benefits** would be: (a) Fresh water in abundant supply; (b) minerals and other chemical substances; (c) foodstuffs of great variety and abundance; (d) energy. Various forms of sea life might be cultivated as "farming" activities, in order to concentrate stocks of valuable elements in short supply in many countries.

Types of **human-relation benefits** would be: (a) Learning how to work together **for** something; (b) participating in a common endeavor on a basis of shared benefits; (c) a general raising of educational levels in all countries through the intermingling of scientific, technological, and practical knowledge and skills; (d) younger people would work shoulder to shoulder with their peers as colleagues, and in many instances would return to their countries as leaders dedicated to a peaceful, cooperative

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world; (e) acquisition, on the part of each country, of a better understanding and respect for the diverse cultures of the world.

Conclusion

The postulate that science could develop the resources of the seas for the benefit of all countries, and that this could become an effective antidote to war, is tenable. For long, the opposite to war has been conceptualized as peace. Actually, the opposite to war would seem to be a peaceful struggle toward a higher goal and for the common good. Ultimately the science of the seas could generate an energy field around mankind as a whole, and thus establish lines of influence leading toward the well-being of the human race.

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QUESTIONS AND PSEUDOQUESTIONS

EUGENE A. CRAIG

MR. B. G. H. Vanderjagt[1] proposes twenty questions which, to to his mind, represent topics that cannot be answered by our present scientific institutions. I shall not attempt the formidable task of suggesting solutions. Instead, I would like to take these questions simply as the starting point for an inquiry into the philosophical and psychological problems of question-asking.

First, although it is generally conceeded that answers can be evasive and unsatisfactory, it is less well recognized that questions can have the same characteristics. A question may appear to refer to some fundamental philosophical problem only, on further analysis, to be shown to be meaningless—a pseudoquestion. Another, which seems to have a self-evident answer, may in actuality conceal a particularly crucial problem.

It would be convenient if there were single, unambiguous answers for our questions. Unfortunately few questions and answers fit together so neatly. Once we go beyond explicit numerical relationships we usually enter the realm of personal judgment where there is no longer just one correct answer but many. We often assert that we have the "correct" answer but, if our background, training or attitudes had been different, we would have arrived at a different solution as correct.

Answers to philosophical questions, then, are seldom so inherently persuassive as to command uniform acceptance. Instead the cultural milieu and the individual's proclivities conspire to give a variety of equally correct answers. A person who has arrived at one answer often does not recognize the validity of alternative views because to do so would require that he accept cultural factors and attitudes that are foreign to him. The special brand of objectivity neeeded to do this is indeed, rare.

Sometimes differences of opinion on philosophical matters are differences of shadow rather than of substance. An individual in, say, India may arrive at what appears to be a drastically different viewpoint from that of his counterpart in America. On further analysis, it may become clear that the differences are essentially in manner of expression and the two viewpoints coincide, or nearly so. These differences due to manner of expression are found even within a country but they are particularly pronounced and bothersome in international communications. There appears to be a need for the philosophical equivalent of the physicists' centimeter-gram-second system—that is, a set of rigidly defined central concepts that can be agreed upon by philosophers everywhere. Such a proposal has obvious limitations, though, since the very essence of a philosophical system may lie in its individual definition of basic concepts. Nevertheless, such an approach might be quite useful in avoiding some

1. B. G. H. Vanderjagt, 20 Questions "DARSHANA, Vol. 1, No. 2, April 1961. See also: "The Meaning of Time" DARSHANA, Vol. 1, No. 1, Jannuary 1961.

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of the pitfalls of language, at least within restricted areas of argument.

The fact that scientific institutions could not answer some of the questions posed by Mr. Vanderjagt is not surprising. There are only certain classes of questions—those dealing with testable hypotheses—that fall under the cognizance of science. Questions like "Why is man on this plannet" and "What is his prime duty" are not amenable to any experimental or observational test. They fall more properly within the realms of philosophy and religion.

Other of the questions, though, do fall within physical theory. These concerned the basic concepts of time, space, mass, force and gravity. The physicists' answers to such questions are not usually of much enlightenment to the philosophically inclined. They are likely to take the form of the argument presented by Dr. P. W. Bridgman[2] of Harvard University. Bridgman wrote: "We mean by any concept nothing more than a set of operations. If the concept is physical, as of length, the operations are actual physical operations, namely, those by which length is measured". This position is defensible and, indeed, has come to be generally accepted[3]. Yet you will probably agree that it is not completely satisfactory. After learning that the concept of force is synonymous with the operations by which force is measured, we feel vaguely cheated. We feel that there must be more to it than this and, in fact, there is. It is simply that science takes the position that it can deal only with measurable phenomena.

If we accept the definition of physical concepts in operational terms, we limit ourselves to considering the universe in terms of the kinds of measurement and observational techniques that are presently available to science. This severely restricts the range of our subject matter. It is as if the scientists has said, "We can measure only certain relations so, to simplify our thinking, we will define the universe in terms of those relations". Such a closed system is convenient for many practical purposes but is far from being an adequate or comprehensive picture of the universe.

The disappointing fact is that we shall find no final answers to questions concerning the ultimate nature of things except in the sense that we ourselves may accept them as final. Instead, scientists and philosophers are destined to search for "true and eternal" viewpoints, to find that they remain so only until the next viewpoint arrives at center-stage. Newton's system of physics was superseded by Einstein's and Einstein's will be replaced by some future, presumably more adequate integration.

As we pursue this topic it becomes apparent that there is no endpoint. The universe is far too complex, our reasoning abilities too limited, our capacities for observation and communication too restricted, and our lifespan too short for us to hope to find ultimate and completely satisfying answers.

---

2. P. W. Bridgman, THE LOGIC OF MODERN PHYSICS. New York; The MacMillan Co. 1927.
3. An interesting defense of operational definitions in relation to physics and psychology is given in: C. C. Pratt, THE LOGIC OF MODERN PSYCHOLOGY. New York; The MacMillan Co., 1948.

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BOOK REVIEWS

1. PHILOSOPHY OF TEACHING, by E. J. Ortman, published by the Philosophical Library, New York, 1962, pages 398, price 4.75 dollars.

The author, who holds a Ph. D. from Columbia University and has published a number of books and papers on the subject of Education, the sword-arm of Philosophy, has taught youth all the way from the Kindergarten to the doctorate.

Education is a continual reconstruction of values; and the development of the personality of the child and the older student is a matter of central concern to the educationist. In this book, the author has made a striking attempt at the re-valuation of the underlying principles in study and teaching. The topics, which he has discussed are: (1) Personality: Education Objective; (2) The Personality originates meanings; (3) The Personality Thinks; (4) The Personality forms Purposes; (5) The Personality persists; (6) Teaching for Personality Growth; (7) The Curriculum as Drama; (8) Creative subject-matters; (9) Teaching as a Fine Art; (10) Administering as a Philosophy; (11) Interest motivates activities; (12) Liberalism directs Life programmes; (13) Character stabilizes Conduct; (14) Principle of Educative Effect; (15) Principle of Democracy; (16) Principle of Social Values; (17) Philosophy serves Education; and (18) Metaphysical bases of Education.

The author has made a deep study of the classics in Education and Psychology on the subject of Personality, in its various aspects; and he cites striking quotations from the great thinkers in support of his original suggestions regarding the re-making of a curriculum on a scientific basis. He has, more-over, made many bold and new experiments, in the light of his theories concerning the learning power of the young pupil as well as the older student by a synthesis of learning processes.

The author lays the philosophies of Pragmatism, Idealism and Realism under contribution in his discussions of various learning processes and the principles of Personality-development.

The stress of the newer advances in Science and Technology and of the Chinese invasion of our mother-land is making new demands on the makers of our educational curricula: they are confronted with the problem of introducing more *dynamism* into Indian education. At a time like this, this thought-provoking book, which constantly invites the reader to project himself, sympathetically, into one standpoint after another, should be in the hands of each lover of Education.

B. G. Tiwari.

1. EPISTEMOLOGY OF THE BHATTA SCHOOL OF PURVA MIMĀNSĀ. by Goverdhan P. Bhatt, M.A., Ph. D., published by the Chowkhamba Sanskrit Series Office, Varanasi-1, 1962, 436+IX pages, price: Rs. 20/-.

To the average School boy and the ordinary layman in Bhārat-varsha, Kumārila Bhaṭṭa is the legendary figure, whom Destiny threw up to drive Buddhism out of the land of its birth. Along with Śankara, he is venerated as the resuscitator of Vaidika Hinduism. But very few people, outside the esoteric circle of Vaidika Scholars, know him as a great thinker and a keen and subtle dialectician. During the modern (and recent) Renaissance in India, the figure of Śankara has over-shadowed that of Kumārila.

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Consequently, the latter has, till now, received rather scant attention at the hands of the English-knowing scholars of Sanskrit literature and Indian Philosophy.

To the highly-talented and pains-taking research Scholar, Dr. G. P. Bhaṭṭ,working under the distinguished supervision and able and inspiring guidance of Dr. B.L. Atreya, and with constant encouragement from Dr. J.N. Sinha, goes, therefore, the credit of making the first scholarly and comprehensive attempt at rescuing Kumārila Bhaṭṭa's Epistemology from oblivion. He has, literally, dug up a gold mine.

In Book I., consisting of four well-documented chapters, the learned author has dealt with the problem of knowledge, Truth and Eroor. His discussion of the Bhaṭṭa view of the nature of knowledge, the types of Valid Knowledge, the forms of Invalid Knowledge and the tests of Truth and Error is logical, critical and comprehensive. In Book II, there are six chapters on the Sources of Valid Knowledge (the Pramāṇas),e.g.,Perception, Inference, Verbal Testimony,Presumption,Negation & Comparison. Here, too, the method is, through-out, comparative and analytic;the treatment is scholarly and authoritative; and the language is lucid and clear. Book III deals with the Ontology of the Bhāṭṭa School: in four chapters, the author, in a critical manner, discusses the problems of the Self, Substance and the Universals; and, at the end, he compares Bhaṭṭa Realism with Idealism and observes, "The hypothesis that reality is revealed in knowledge is, certainly, saner and more rational than the one that reality is just the opposite of what knowledge reveals to us."

In the opinion of Dr. J.N. Sinha, cited on the wrapper, the book "will be a valuable addition to the library of Indian Philosophy." Dr. T.M.P. Mahadevan and Dr. R. P. Singh also regard the work as a significant contribution to the Mīmānsā literature in English. Every one will, I am sure, agree with the high praise, which has come from eminent scholars such as these. The book does deserve to be in every library of Sanskrit literature and Indian Philosophy.

B. G. Tiwari

3. *INTRODUCTION TO ŚAṄKARA'S THEORY OF KNOWLEDGE* by Dr. N. K. Devaraja, is a significant addition to the literature on Advaita Vedanta. It is very different from most of the books written by the devoted followers of the school.It is a factual,comparative and critical exposition of Śaṅkara's own views, expressed in his famous Commentaries on the *Upanishads Brahmasūtrās* and *Bhagavadgita*,as unmodified and unamplified by the later writers of his school. And herein lies the value of the work. Although not confined to Śaṅkara's theory of knowledge alone, the work mainly deals with Śaṅkara's criterion of Truth. As such, it is more welcome than the works dealing with the ontological, cosmological and axiological problems of the Advaita Vedanta, for in the present age of philosophical thinking epistemological questions are basic and more important than ontological, cosmological, axiological and theological ones.The author has been very objectve in his exposition, very exact in his comparison, and very fair in his criticism. The book may not inspire, but it certainly does enlighten the reader.

B L. Atreya

NEW-BOOKS :—

Dagobert D. Runes, Editor: *Classics in Logic* Readings in Epistemology, Theory of Knowledge and Dialectics. Philosophical Library, Inc., 15 East 40th Street, New York 16, N.Y. pp. 818 $. 10.00

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Grace E. Cairns: *Philosophies of History*, Meeting of East and West in Cycle—Pattern Theories of History. Philosophical Library, Inc., 15 East 40th street. New York 16, N.Y. pp. 496 $ 6.00

Y. Masih: *A Critical History of Modern Philosophy*, Motilal Banarsi Dass, Publishers, Delhi, Patna Varanasi, pp. 299 Rs. 8.75

S. L. Rubinstein: *Sein und Bewustsein*, Akademie—Verlag, Berlin W.1 Leipziger Str. 3-4, pp. 301, DM. 22.50

S. K. Nandi: *An Enquiry into the Nature and Function of Art*, University of Calcutta, pp. 175, Rs. 10.00

Emilio Estiu: *Del Arte A La Historia En La Filosofia Moderna*, Departamento de Filosofia, Facultad de Humanidades y Ciencias de la Educacion, Universidad Nacional de La Plata, Argentina. pp. 250 (Price not mentioned)

Albert du Lothier: *i. Introduction, grammaire et textes*—Langue Stipfone
ii. Suite--Langue Stipfone, Manuel de conversation et liste des prepositions
iii. Lexique Stipfone-Francais 2 vols. 'Stipfone' Albert Du Lothier, 283, Avenue Albert I er, ANDENNE (Namur) Belgique.

Halbert L. Dunn: *High Level Wellness*, R.W. Beatty Co., Arlington, Va. (U.S.A.) pp. 256 $. 4.50 (Text Edition) $ 1.95 (Student Edition).

Walter Ruben: *Rabindranath Tagores Weltbedeutung*, Akademie-Verlag, Berlin pp. 97, D.M. 4.80

S. A. Dange and Sindhu S. Dange: *Critiques on Sanskrit Dramas*, Darshana Printers, Moradabad. Rs. 6.00

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THIS ISSUE OF **DARSHANA INTERNATIONAL** IS MOST RESPECTFULLY DEDICATED TO THE VENERABLE OLD THINKER DR.C.P.RAMASWAMY AIYAR,VICE-CHANCELLOR ANNAMALAI UNIVERSITY, A MAN WITH A FERTILE MIND,VERSATILE INTERESTS,GREAT TALENTS;A GREAT STATESMAN, EDUCATIONIST AND REFORMER OF CONTEMPORARY INDIA; EVER YOUNG DESPITE HIS AGE WHO HAS DONE THROUGHOUT HIS LIFE ADMIRABLE WORK.

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EDITORIAL

THE RESTORATION OF THE UNITY OF LEARNING

The Emergence of Interdisciplinary Needs. Learning has, in a sense, completed a full cycle in spirit since the days of the mediaeval trivium and quadrivium.I am referring to the fact that because the mediaeval university and church help that Philosophy was the mother of all the sciences, knowledge possessed a unity then which, over the course of time, particularly with the post-Renaissance develepment of the natural and social sciences, has all but disappered. The fragmentation of learning has, of course, been intensified since the advent of the Industrial Revolution in the West and the concomitant emergence of new disciplines which have served the purposes of industrial,corporate and civic growth, namely, the new sciences of administration, organization, management and planning. In addition to this fragmentation of content, methods of analysis have appeared which are appropriate for each of the traditional disciplines but irrelevant for most of the others. Thus both content and method in the recent past have conspired to prevent that sense of unity underlying all human learning, which is so necessary in order that the individual achieve a sense of proportion.

But as the world has grown increasingly complex, a new phenomenon has emerged. The social, technical, scientific, educational, cultural and political problems which are arising for modern man in the midst of this increasing complexity, are problems which specialist is literally unable to solve. There are few problems any more which can be said to be berthed safely within the confines of a single,traditional discipline.The problems of modern men are interdisciplinary multi-disciplinary,that is to say,a proper solution of these problems requires information and methods which stem from many disciplines.In addition,the proper solution of such problems now frequently requires methods not endemic to any of our traditional disciplines but which are applicable to all these educational artifacts of our own creation. In this sense the solutions may be said to be hybrid to many fields of learning which inescapable converge upon the need for a proper understanding of our modern difficulties and an adequate treat ment of them.

*The Rise Of Interdisciplinary Periodicals And Books.*All of this is resulting in an increased recognition of the need to restore **unity to learning**.The recognition of the degree to which **intellectual integration and scholarly synthesis** are imperative,has been heartening.The initial expression of this recognition has been a demand that we break down the walls between the "fields of learning." Among the first fruits of this demand have been the rise of interdisciplinary journals and scholarly books. *DARSHANA*,itself is an example of an interdisciplinary journal which meets this need. There are, however, many others throughout the world. Let me list at random and without any bias in selection, some of the **explicitly** interdisciplinary journals in our time which are serving the socially, culturally

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and intellectually useful function of breaking down the walls. A few such journals will be listed at this point, together with their own descriptions of their interdisciplinary purposes.

1. *The American Behavioral Scientist.* It is written by and for social scientists and associated laymen, and carries accounts of inter-disciplinary research, articles on creativity and social invention, comment on the relations between behavioral scientists and society and government, and broad, annotated listings of new studies. It stresses general theory and operationalism, and aims at establishing the role of behavioral science in the modern world.

2. *The American Journal Of Economics And Sociology.* Published in the interest of constructive synthesis in the social sciences.

3. *Behavioral Science.* (This journal) contains articles on general theories of behavior and on empirical research specifically oriented toward such theories.An interdisciplinary approach to problems of behavior is stressed. Although the scope of the journal will include all aspects of behavior which can be subsumed under broadly general interdisciplinary theory, in the field of application special emphasis is placed on contributions relating to research in mental health and disease.

4. *Human Relations.* A Quarterly Journal of Studies towards the Integration of the Social Sciences,

5. *Inquiry.* An interdisciplinary journal of philosophy and the social sciences,

6. *Main Currents In Modern Thought.* A cooperative journal to promote the free association of those working toward the integration of all knowledge through the study of the whole of things,Nature,Man,and Society,assuming the universe to be one,dependible,intelligible,harmonious.

7. *Synthese. Synthese* aims at establishing and promoting scientific contacts between divergent domains of culture. It deals, from the several points of view of its international contributors, with the fundamental principles and concepts of the various sciences and with a clarification of "meaning". Its pages have always been non-sectarian and non-partisan, and writers of different shades of thought and belief have been equally welcome as contributors of articles and book reviews. It addresses itself to those who are interested in the pressing problems of present-day thought and who desire to keep abreast of the most recent and advanced views on culture and on science.

8. *Technology and Culture.* (Published by the Society for the History of Technology). An interdisciplinary organization, the Society is concerned not only with the history of technological devices and processes but also with the relations of technology to science, politics,social change,the arts and humanities, and economics.

There are, of course, hundreds of others such journals throughout the world. Some take a wider scope than others. All, however, seek to unify two or more "fields" of learning and restore that unity to learning which disappeared with the decline of the holistic perspective which was so characteristic of cultural striving in the past.

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The rise in the demand for integrated studies has been met even more vigorously in books. Thousands of such volumes have appeared many of them executed by the world's ablest scholars. It would be literally impossible to list a fair sample of them here. One can, however, mention briefly some of the areas of interdisciplinary synthesis to which some ofthese aredevoted together with one or more representative contribtions in each of these areas. Four of these important areas are the following. 1. The area concerned with the future of *homo faber* and civilization: Harrison Brown, *The Challenge Of Man's future*; Robert A. Brady, *Organization, Automation And Society*; and Hannah Arendt; *The Human Condition.* 2.The area concerned with the integration of modern learning: Oliver L. Reiser, *The Integration of Human Knowledge*;and Andre Missnnard, *In Search Of Man.* 3. The area concerned with the evolution of human nature: Pierre Teilhard de Chardin,*The Phenomenon Of Man*;Lancelot Law Whyte, *The Next Development In Man*; and Roderich Seidenberg, *Anatomy of the Future.* 4. The area whose purpose "is to reveal basic new trends in modern civilization, to interpret the creative forces at work today in religion, politics, the arts and sciences, and to contribute to a deeper understanding of the interrelation of man and the universe,the individual and society, and of the values shared by all people." The quoted statement is the official description of the purposes of the famous series entitled, *World Perspectives*, which is planned and edited by Dr. Ruth Nanda Anshen who is also the editor of the Science of Culture Series.

I am arbitrarily discontinuing the enumeration of such categories at this point. It should be emphasized, however, that dozens of other categories for the classification of interdisciplinary ventures among books, could be furnished, while the number of items which could be subsumed under each of these categories would, indeed, be found to be quite numerous.

The Call For Institutes Of Intellectual Synthesis. A number of scholars in our time have sounded the alarm over the need to integrate intellectually the fruits of proliferating specialization. Kohler, Bertalanffy, Meier, Reiser, and the members of the Behavioral Science Council of the United States, to name but a few, regard such intellectual integration as one of the major tasks of modern education. Figures such as these may be voices crying in the educational wilderness but they are bound to make their impact within the next decade. The educational parochialism of our time is becoming increasingly worthless. The tendency to try to settle complex issues and attack major problems, via the thinking habits of the humanities and the law, are being increasingly called into question. Both C.P. Snow and George Lundberg have stressed the anachronistic aspects of the language and thinking habits of a classical education, and the unfitness, as well as the incompleteness, of such an education for trying to deal seriously with the problems of a complex society such as ours. Without some acquaintance with the presuppositions, methods and findings of modern science, without some familiarity with mathematical

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method, functional thinking and some understanding of the distinction between the representative language of science, mathematics and logic, on the one hand, and the expressive function of literature and the arts, on the other, only cultural blindness can result. Without these emphases, the college educated citizen of tomorrow will be an intellectual alien in a world whose basic social and cultural landscape is due largely to the impact of science, technology and invention. It is in such Institutes that the deepest values and vision of both the humanities and the sciences,can be truly merged. The value of Institutes of Intellectual Synthesis lies precisely in the degree to which they can make these matters part of the intellectual and spiritual warp and woof of the college-bred citizen, though their ability to collate the efforts of scholarship, research and education, and restore significance once again to the task of seeing life steadily and seeing it whole.

New Interdisciplinary Fields And Problems. Representatives of higher education and modern culture as well as those figures who exemplify the type of intellectual who seeks a balance between the two cultures emphasized by Snow and Lundberg, have begun to demand that the curriculm of higher education be reorganized so as to reflect the new interdisciplinary emphases which are changing the face of the contemporary world. A whole host of new interdisciplinary areas have emerged to meet the complexity of our growing knowledge and the complexity of the social issue of our time. These newer disciplines of which I speak, whose protagonists have been sensitive to the emergent needs of our time, are by now past the stage of being lusty infants. They include cybernetics, automation in all its forms, whether in industry or education, operations research, general systems theory, bionics, linear programming, input-out-put analysis, information theory and decision theory, data processing and computer technologies, administration and organization theory, human engineering and human factors analysis, space age techlogies and the rich plenum of interdisciplinary approaches which has been called *Zetetics.* (Tykociner, Joseph T. *Research as a Science—Zetetics.* University of Illinois, 1958) . If this seems a long list I want to assure the reader that it represents only a very few of the new and emerging interdisciplinary areas which are bound to occupy an increasing place in the curriculum of higher education in the future. As these interdisciplinary areas are introduced into the modern curriculum, they will provide a political and social education which will acquaint the citizen with the range of information and the depth of skill which modern citizenship in a complex society, demands.This is essential if the voter is to participate meaningfully in the democratic process. Education must also be prepared to measure the degree to which such readiness exists in the average voter, by types of achievevement tests which do not even exist at present.

Establishing The Proper Balance Between Soft And Hard Culture. What education needs today is a concept of culture which not only takes stock of the best thinking in the cultural heritage of the West but also recogni-

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zes that this heritage has to be translated forcurrent forms of the human condition that were not present a few centuries ago. I refer particularly to the novel patterns of living which result from the impact of science and technology on the affairs of men. As a result of the emergence of novel institutions and new patterns of individual activity, which are the product of un age of science and technology, we need a new philosophy of education and new types of curricular development. Such a new philosophy and new developments in curricular planning will take shape only as we begin to see more clearly the permanent dimensions of culture and plan to build along these dimensions. A concept of culture which, I believe, will be useful for this purpose, is one that recognizes that all culture can be divied into two broad categories: ''soft culture'' and "hard culture." Let us then turn to a brief discussion of these.

Soft culture is concerned with the way in which man pours meaning into life. It is concerned with the personal aims of individuals and with ushering into being those social aims and values which most of us hope will eventually inhere in the human condition. Soft culture is concerned with exploring the many alternative ways available for achieving personal growth and spiritual salvation, in the face of human error and fallibility of judgment. It is concerned with the cultivation of the arts and sciences to the extent that they open up new horizons of consciousness, new dimensions of feeling and new perspectives on a developing future. This aspect of culture is concerned more and more with the establishment of perfect sense of community, with the provision of a greater fund of social justice and with the continual reconstruction of society in an eschatological sense. Furthermore, soft culture works unceasingly for the diminution of unnecessary social pathology in any given period and place while at the same time trying to expand the horizons of freedom, both for individuals and groups. It encourages continual experimentation with changing value patterns aimed not merely at improving the human condition but also at bringing mortals a little nearer to the Wellsian dream of men like gods.

Though soft culture is an affirmation of life, it makes this affirmation in a very special way. It suggests that, rather than go whoring after happiness all the time, men face the tragic sense of life—that is, those inescapable bereavements, frustrations, deprivations and disappointments that are the lot of all. It asks men to steel themselves against the whole range of unimaginative stupidities which take a toll of human happiness and which existentialists often ticket off under the category of the "absurd". Though Thoreau had probably never heard of this abstraction, yet he was aware of its significance—a significance which prompted him to emphasize that the majority of men lead lives of quite desperation. Finally, we ought to try to liquidate the current pathological forms of the cult of individuality and cultivate their proper replacements. Among such replacements would be a more genuine sense of fellow feeling, more sincere forms ol the religious impulse, more concern with a healthy and altruistic sense of community and more capacity to appreciate the ways of life of other cultures—

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what the psychologist, Allport, calls ego-extension. It is not by means of a social xenophobia and cainotophobia that we shall succeed in junking our sawdust goals but only by a sincere and passionate openness to new experience. It is with needed transformations such as these that soft culture must be concerned.

Hard culture has a different set of meanings. It refers in general to all those matters which are of significance for the human condition, which largely help to create it and which are of such a nature that knowledge of them is difficult to come by. The difficulty is not due to the fact that these matters are in any sense hidden but rather because they are intellectually taxing and demand a high level of intellectual self-discipline for mastery.

For these reasons the content of hard culture includes such matters as the following. (1) It involves some technical understanding of the manner in which science and technology make their impact on human life and help to generate some of the current forms of the human condition. (2) It demands some familiarity with the presuppositions, the methods and the findings of modern science, in the areas of both the neutral and the social sciences. (3) In our search for truth, it entails a somewhat more than nodding acquaintance with such disciplines as the philosophy of science, symbolic logic, scientific methodology, statistics and experimental design. These are particularly needed for those truths which we hope will usher in a better understanding of the nature of man and will frame more humane, workable and manageable communities of mature dimensions. (4) Hard culture makes it absolutely necessary that the cultured individual have some familiarity with the grammar of mathematics. In this way the man or woman of culture can be expected to think both functionally and causally about the problems of modern life and bring the requirements of the logico-empirical tradition to bear upon the community's collective problems as well as those of humanity itself.

There have been some intellectual revolutions in our time which have dealt with man's enlarged self-consciousness about the way he uses language. This therefore brings us to the next concern of hard culture. (5) The man or women of culture has to become familiar with these revolutions in the rational or representative uses of language. Each of them has focused on different problems and different content in exploring the proper functions of language, and therefore the names for the different revolutions reflect these differences in emphasis. Among these revolutions in the use of language, with which a proper meaning of culture demands some familiarity, are the following: logical positivism, philosophical analysis, general semantics, quantitative studies in linguistics, technical studies of the communication process, analysis of the functions of language into their semantic, syntactical and pragmatic forms, and rival theories concerning the functions of signs and symbols. To all of the above we must add some of our modern anthropological studies of the manner in which language reflects the individual's phenomenal and cultural fields, using the word "culture" here in the anthropologist's sense of that term. One of several good references along this last line, particularly in relation to

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what anthropologists call the Sapir-Whorf hypothesis, is a collection of papers edited by Hoijer. (Harry Hoijer, editor. *Language in Culture*; Conference on the Interrelations of Language and Other Aspects of Culture, U. Chicago Press, 1954.)

There is also some very important social content to hard culture, a content which brings us to our sixth and seventh categories. (6) One of fundamental necessities of hard culture is its emphasis on "modern perspective," sometimes called "the cult of contemporaneity" by ignoramuses with strictly humanistic leanings. I am referring to an understanding of those social revolutions which are now taking place all around us: the revolutions in industrial and social organization; the second industrial revolution of cybernetics, with all the new technologies to which this revolution is giving birth; the vast changes in the nature of work and leisure which have been generated by automation and data processing; the revolutions in management and administrative science which can help to usher in either a secular paradise or, if uncontrolled by soft culture, a world so inhumane as to make 1984 look like a Sunday school picnic. (7) Hard culture also demands some knowledge of the unfinished social revolutions of our time.Goodman (Paul Goodman, *Growing up Absurb*; *Problems of Youth in the Organized System*, Random House, 1960) has given an excellent summary of these, and the reader may be interested in deepening his own knowledge along these lines.

Under this heading I have tried to the characterize the **content of culture** in as broad a fashion as possible. I have avoided the enumeration and description of that content in detail as both impracticable and unnecessary. Instead I have tried to characterize it in terms of a basic dichotomy of hard and soft culture. The one fact that we must never lose sight of is the relationship between these two. Hard culture must implement soft culture not the other way around. This implementation takes the form of helping soft culture to receive expression through the social circumstances of the time and the potential relations of production and distribution which the then current state of technology makes possible. It must be soft culture, however, which gives direction and purpose to the pursuit of hard culture. It is soft culture that is the breath of life and only soft culture that can pour meaning into it.

The preceding considerations then are forwarding a contemporary movement which seeks to restore unity to the content of learning. That unity is a desideratum which will become increasingly necessary if the intellectual seeker is not to lose himself the welter of growing knowledge. The indispensability of that unity can hardly be denied for modern man in search of a soul and for the thinker who passionately believes that it is important to see life steadily and see it whole. In this quest for the restoration of unity to learning *Darshana* has a pioneer mission to perform. It is in the pursuit of that mission and in dedicating itself to whatever will help to fulfill it, that this journal has its *raison d' etre*. We hereby solemnly pledge to do nothing to depart from that purpose—a purpose whose social, educational and cultural importance will demand continued effort and loyalty to the most significant intellectual ideals of human history.

Henry Winthrop

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SEXUAL STRUCTURE, FUNCTION AND FEELING SEEN AS MANIFESTATIONS OF A UNIVERSAL CONSTANT

FRANCIS J. MOTT

CAN it be accidental that the same configuration is to be seen in both the atom and the living cell ? The essential pattern of the atomic structure is that of an electropositive nucleus surrounded by a balancing periphery of electronegative elements; this same pattern of relations is manifested in the unicell in terms of the nucleus lying within a periphery of cytoplssm. Thus it may be said that the 'brick' of which all matter is composed possesses the same essential configuration as does the 'brick'of which the major living forms are built. Is this similarity of configuration of any significance, or is it a random phenomenon ? The question takes on a new aspect when we realize that the two forms are linked in a crucial way by yet another of the same configurational order. I refer to the fact that but for the presence of the solar system, which embodies precisely the same pattern as do the atoms and the cells, the latter could never have arisen out of the integration of the former. It is the configurational relation between the 'nuclear'sun and the'peripheral'planet earth which alone rendered it possible for the cell to come into existence. The sun-earth relationship provides that balance between heat and cold which permits the existence of water, and so of the colloids and the resultant cells.

The above superficial sketch of cosmic configurational unity merely scratches the surface of a nascent science which over the past few decades has developed a new nonmathematical cosmology which unifies all forms (inorganic, organic, social and mental)in a single configurational concept. Inevitably this concept is not developed in any detail, and it might seem premature to publicize it save for one important fact, namely that it has been developed under the discipline of a new application of the principles of the experimental method of science, and has flourished. It is proposed to outline the cosmology and the method of proof in an article intended for these pages and to be entitled 'The Foundations of Configurational Science'. The purpose of this present article is more limited, and will essay to show that the phenomena of sex may be seen as yet another level of manifestation of the basic pattern indicated above.

It will be suggested that sexual polarity has no necessary connection with the genitalia and arises independently of them. It will be shown that the formative pattern which has left its 'signature' on the forms of external nature is not only the pattern also of procreation but of mental

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activity. On all these levels of integration there persistently appear the nuclear and peripheral elements referred to in the opening paragraph of this article. One might say that all creation is a matter of establishing relations between parts for the making of new forms, and to this I add the rider that all relations are in the ultimate analysis dominated by a single archetypal configuration.

If we examine the biological processes of sex in the light of the above assertion we can see that their sole object appears to be to first separate cell nuclei from cell peripheries and then to bring them together again. Of course, no such cell exists. One must visualize it in terms something akin to those in which we accept the idea of an 'evolutionary tree' or in which we understand Goethe's 'ideal plant'. Yet in the round it can be said that the process of spermatogenesis is essentially the stripping away of the periphery of a cell in order to leave the nucleus isolated—the cytoplasm of the periphery being largely relegated to the formation of the propellent tail. Conversely, the process of oogenesis may be regarded essentially in terms of the emphasis of the periphery of a cell. I have no proof that the ejection of the polar bodies during this process constitutes a reduction of nuclear virtue, but I strongly suspect that this is its purpose. Clearly, however, the sperm has an accent upon the nucleus of the mother cell from which it is evolved, while the ovum has an accent upon the periphery of its originating cell. Therefore we may see the making of the gametes as essentially a process of isolating the nuclear from the peripheral elements of the germ cell. Seen in the light of this, the act of sexual reproduction assumes the character of a reconciliation of these isolated parts.

In the act of reproduction a single successful sperm reaches a waiting ovum, touches it with its [nuclear] head and is at once sucked inside, its tail being left to shrivel on the external membrane. Though apparently mitosis is set in motion by the impact, not having to wait until the sperm head [itself a cell nucleus] reaches the nucleus of the egg, yet essentially the process may be seen in terms of the restoration of a cell nucleus to a cell periphery. Having been sucked inside the ovum, the sperm travels centripetally to the nucleus, with which it merges itself and its genetic complement. The point and the periphery are restored to full union and the procreative activity unfolds.

This raises the question as to why the nucleus and the periphery of the gamete have to be first separated and then restored. The conventional explanation is, of course, that by this division the genetic content of the gametes can be shuffled in a way that permits greater opportunities for the making of new evolutionary permutations. It is explained that for this reason the sperm and the ovum each carry only half the normal complement of genetic elements, and that when the sperm unites with the nucleus the two genetic halves combine to re-establish the normal complement of genes. While this explanation, so far as it goes, appears unquestionably

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natural,it seems strangely to miss the point in one vital respect.For there surely is no reason why the reduction division[whereby the genetic component of the gamete is halved] should take place by making one vehicle a sperm and the other an egg. There seems to be no connection between the necessity for 'shuffling the genes' and the making of a mobile cell nucleus [the sperm] to carry one half of the genes, while the other half is carried by a cell periphery [the ovum]. If the sole object of sexual differentiation be to facilitate a greater mixing of genetic material, then there is surely no need to go to the length of producing sperma and ova.It could just as well done by specializing a type of cell that would undergo reduction division and then later on unite with another of its kind from a different organism, whereupon the two cells would coalesce and recombine their genetic halves. Something of this sort, indeed, is seen to take place in the life of the unicell. Every so often the very opposite of the process of mitosis takes place, and instead of one cell splitting into two new selves, two unicells are observed to come together and merge themselves into a single new self. There seems to be no practical reason at all why something of the same kind should not characterize the gametes if it were in fact true that the 'shuffling of the genes'is the sole object of the sexual division.

One is left with the sense that some factor other than the need to mix the genetic material underlies the production of the gametes in the form of sperm [cell nucleus] and ovum [cell periphery]. That it is not the outcome of some blind evolutionary chance is suggested by the fact that both the plant and the animal organisms have independently embodied the method. In both metaphytic plants and metazoic animals the same essential division takes place in the formation of sperma and ova.One is left with the strong feeling that the reason commonly given for the sexualization of the reproductive processes contains something rather less than half the answer. When it happens that one possesses knowledge which appears to be relevant to that vacuum, then manifestly it is not easy to keep the demand and the supply apart. Since I am convinced that the relation between any nuclear element and its periphery contains a hint of a cosmic secret, it is impossible for me not to suspect that the virtual separation between the cell nucleus and the cell periphery which accompanies the making of the gametes is in some way related to that secret.

Biological sex is concerned with nothing else but the separation of the nuclear and peripheral elements and their reunification. The external genitalia, which to the unthinking mind constitute the essence of sexual distinction, are but the handmaidens of that reunification. The tensions which are concerned with the development of sexual purpose are simply the expression of the longing of the nucleus and the periphery for union in one another. There must be some tremendous force involved in the relation between the cell nucleus and periphery,which manifests in perceptible forms only when the two are to some extent isolated.As electricity

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does not appear until the balance between an atomic nucleus and its electronic periphery is disturbed, so it seems that the tensions of biological sex do not appear until the nucleus of a cell is in degree separated from its periphery. It would seem therefore that the sexual differentiation of the gamete brings out into organic manifestation what is otherwise hidden in the normally placid depths of the unicell. These enormous powers seem to me to reflect the fundamental power of the cosmos itself, which on every level of integration is related to the relation between a nucleus and a periphery.

If sexual polarity derives from the structure of the living cell, and if we can discover from what the structure of the living cell in turn derives, then we take a step nearer to the understanding of this mighty force. You have already seen what my conclusion is in this matter. It is that the pattern of universal creation (integration) is that of a nucleus related to a complementary periphery, and that from this universal constant the integration of the unicell is governed. So far so good, but it would be fatally easy to jump to the conclusion that human sexual feeling and behavior are therefore the outcome of the cosmic configuration of the unicell. While there can be no doubt that there is a certain powerful substratum of sexual feeling and behavior which arises in that way, this is by no means the whole story, and it is just at this point that novel researches of my own permit me to offer an entirely new view of the relation of the human being to the sexual forces. I have made discoveries which show very plainly that there is a large component of human sexual feeling which is derived not from the biological elements created by the division of the germ cell into sperm and ovum, but from an entirely separate manifestation of the formative powers of the cosmos. This new element I shall now seek to explain as best I can in the relatively small space at my disposal.

The primary discovery which underlies all my analytical work is that the unborn baby acquires a basic category of feeling which is evoked by the simple fact of his position in the womb. This basic category may be said to consist of a simple but powerful distinction between what is inside and what is outside. This involves the sense that what is inside is solid, while what is outside is hollow. I have found this to be the absolute basis of all form in the feelings, and I have been able to show with some success that it provides the raw material from which later categories of feeling develop, and to which external experiences can be added back and so given orientation. Although this primary category of feeling is overlaid by or assumed into later additions, its essence is never lost in the normal human mind. It has been frequently assumed that the mind of the infant is a blank tablet upon which external experience and guidance alone can write. In fact it can be demonstrated that everything the child learns must be added back to the foundations of his mind, and these are in their fundamental beginnings the sense that there must be a center and a periphery,

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which sense, as I have said, is derived from the primary experience *in utero.*

The very earliest postnatal experiences add themselves back to this foundational feeling that something must be inside something else. Indeed, the natal experience itself is registered in terms of something nuclear and solid coming out from something hollow and then becoming itself made hollow. The very first act of breathing converts the relatively solid lungs into relatively hollow organs, and there is a definite sense of a reversal of configurational polarity evoked by this experience. Thus the very first experiences of the external world are felt to confirm the basic configurational category evoked by the life of the fetus in the womb. When the first feeding takes place the same configurational elements are evoked in association with an entirely new set of neural excitations. Once again it is confirmed that which once was solid inside something hollow has now become itself hollow and capable of taking something relatively solid inside itself. No wonder that the feelings construct the logical fantasy that the infant's body is its mother's, and that the food inside it is akin to himself back in mother again, and that when the waste is expelled it is a repetition of his own recent birth.

When in due course the child begins to receive the intimations of sex in the external world his feelings are all set to respond. Of course the infant knows nothing of sex as we know it, but he does know deep in his deepest feelings that there must be something inside and something that holds that first something inside it. And slowly bit by bit the intimations from the external world begin to equate with what he knows in his deep feelings. Thus it is that he gradually adds all his intimations of maleness back to the sense of something inside something hollow. Conversely he adds back all his intimations of femaleness to the sense of something hollow with something solid inside it. These are his basic categories, and he instinctively makes the equation. The combination of these simple categories goes on without the slightest help from conscious thought which, indeed, is not active until long after the major work is done. The result of this combination leads to associations of feeling so bizarre that when at length they are revealed by analysis to the conscious mind it quite frequently thinks that the analyst must be the source of such grotesque amalgams. For if that which lies inside is male, and if the first of all things that lay inside is the fetal self, then the fetal self must be a male, no matter even if it be a female fetus. Now, it is no fortuitous coincidence that this is precisely what I have found deep in the feelings of all men and women with whom I have dealt. It was, in fact, the source of my real insight into the configurational nature of the feelings.

All men and women represent their original feeling of lying in their mother's body in terms of a male in a female. Whenever the fetal self is represented in sexual terms, it is always a male (or some male element)

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which appears. I realize that this sounds an extreme statement, since I can have analyzed but a miniscule fragment even of this present generation of mankind. But fortunately I have been able to recruit to my support the legions of the far past. The great myths and *marchen*, the primitive legends and rites all stand up and declare their agreement with my basic findings. Again and again they make it plain that the primary basis of the feelings is the feeling of the fetal body in the womb, and no less do they confirm that that feeling is of a male within a female. It could hardly be possible that what I have retrieved from the depths of human feeling, and have formulated and confirmed by comparative methods, should so powerfully illumine and unify the ancient material unless they all were facets of a single truth concerning the deep feelings of universal mankind. And what they all tell me plainly is that the fetal body is felt as the first male, and that maleness is the condition of being the solid thing within a hollow thing. For this reason I have no compunction is accepting that what I have found by comparative methods of analysis to be true of an existing segment of mankind is of universal validity.

Now it seems to me obvious, and I hope it will seem so no less to you, that were this primary uterine category of feeling only a neural reaction of some kind, then it would have no place in the present context. I believe that it assumes its basic importance because it is the instrument of resonance between the fetal organism and the cosmos. Indeed this idea is supported powerfully by the great myths, because wherever the uterine feelings are represented, they are linked with cosmic or godlike elements. It is as if the great myths were telling us that the pregnant human uterus is a sort of cosmic resonator. Long after I had first discovered the importance of the fetal feelings, I came upon still deeper information in the depths of the feelings, and from these I gradually pieced together [using methods of comparative analysis] the structure and function of this uterine cosmic resonator. It is indeed far more complex than anything I first suspected, but everything I discovered about it confirmed the essential truth of my cosmology and the basic firmness of the original concept of the fetus as the primary male. I discovered clear signs that the fetus feels to be nuclear to the peripheral function of the placenta, and that these polar feelings alternate rhythmically through the electrovascular activity of the umbilically vessels. Everything I have found, and everything I continue to find suggests that it is not just the fetus that is the nuclear agent, but the fetal heart which acts upon the placenta and is acted upon by it. I am strongly of the opinion that it is the electrolytic elements in the umbilical circulation of blood which act as the resonator with the cosmic pattern of integration which, as I have said, is simply that of a nucleus lying within a periphery and interacting with it.

This is so powerfully and so simply reflected in the familiar tale of Adam and Eve that I cannot refrain from adducing that story here, though

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I have no space to give it the analysis which it deserves.[1] The very name Adam derives from the Hebrew root word for blood, and is said to have a connection with the idea of a flush of blood in the skin. If we assume tentatively that he represents the fetus, then the nature of Eve becomes reasonable. Her name in the Hebrew means life-giver and restorer. That she also is the betrayer of the fetal image is entirely in keeping with placental imagery, as I have elsewhere demonstrated.[2] This interpretation of Adam and Eve gains added force when we take into consideration the extraordinary influence exerted upon their relations by a serpent and a tree, which together make a very plausible symbol of the umbilical cord. The idea of a snake in relation with a tree at once evokes the image of the beast coiled upon the tree, as many an artistic representation confirms, and this makes a powerful symbol of the umbilical arteries helically wound upon the relatively straight vein. Notice that it was through the activity of this serpent in relation to this tree which awakened the Edenic couple to the realization of their sexual nature. In this way the myth asserts that it is the uterine organism (fetus and placenta linked by umbilical cord) which evokes the first awareness of sexual polarity. But this is qualified in a very subtle and hidden way which says that what the Edenic[uterine]pair really evoke is the sense of what goes inside and what is hollow. We find this information hidden in the Hebrew meaning of the names of the sons Cain and Abel, for the name Cain derives from a root which has to do with piercing, while the name Abel carries an oblique sense of hollowness and worthlessness.

The myth also tells us plainly that the evocation of the polar sense by the instrumentality of the umbilical cord [tree and serpent] is what evokes the cosmic sense. For the myth says that it was this 'sin' which drew God into the garden and caused him to say that man had through this 'sin' become as himself. Thus the myth reflects the truth of what I have discovered by comparative analysis of the deep human feelings, namely that it is in the uterine organism that the first polar feelings are evoked, and these represent the presence of the cosmos and its basic pattern of integration.

There is a parallel myth in the Bible which is also linked etymologically to the Edenic tale. This is the story of Jacob and Esau. The etymological link between the two myths is provided by the fact that Esau's other name is Edom, a name which is the same as Adam. The parallel between Adam and Edom-Esau is to be found in the fact that Esau is born with a hairy red skin, a fact which links with the idea of Adam as meaning a skin flushed with blood. Esau has a twin with whom he struggles in the womb of Rebekah, and the manner of the birth, with Jacob holding onto Esau's heel, offers important evidence to show that they are

1. Which I have done in my mimeographed edition of 'Mythology of the Prenatal Life.'
2. Ibid.

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fetus and placenta.[3] That Jacob is intended to reflect the female aspects of the placenta is suggested by the fact that his life is contrasted with that of the masculine [Cunning hunter] Esau, while he [Jacob] lives in the tents and prepares food like a woman. Incidentally, the food with which Jacob feeds Esau, and which in the English bible is referred to as 'red pottage' appears in the Hebrew to be something akin to 'red redness', which in itself could be an appropriately oblique symbol of the blood. Certainly it might be said that the placenta 'feeds the fetus with blood'.

Again we find that God is directly concerned with the nature of these twins which, for those who take these matters literally, must be difficult to understand, since there is little that appears cosmic or even elevated about the story of these twins. Yet when we understand what they symbolize, then it becomes at once clear that here is the source of the link between the flesh and the cosmos. I would ask you specially to observe how the male and the paternal elements are emphasized in relation to both these fetal images. Not only is Adam represented as the first male but as the first father, these being in fact absolutely valid representations if we regard them as expressing the ontogenetic development of the feelings, but sheer nonsense as anthropology. In the same way Edom-Esau is represented as the very essence of maleness, the cunning hunter. It is on such grounds that I assert that the primary sense of maleness [or, rather, that which becomes the root on which maleness is eventually grafted] derives from the sense of fetal nuclearity, and this it does because of the configurational resonance evoked between the uterine organism and the cosmos.

All these things and many others too numerous to mention here, showed me very plainly that our mental sense of maleness does not derive from the biological organs and processes of sex, but that it arises first as a result of the configurational resonance between the uterine organism and the cosmos. It was only after birth that this primary feeling became associated with the feelings awakening in the genitalia. It is true that Freud showed that sexual feeling arises in other than genital activities, but because he had no intimation of a cosmic source of the sexual polarities, and none of the activities of the uterine resonator, he was bound to mistake the created thing for the creator. What I saw plainly was that although the mental bases of sexual awareness and the physical instruments and feelings of sex were not immediately and directly connected as has been too often assumed, yet they both were reactions to the universal constant of a simple and unchanging pattern of creative integration. It is, in fact, this common basis which at root provides the reason for their eventual combination—a combination so intimate that the components become at last distinguishable only with great difficulty, thus making it very easy for the incautious to take the genital sexual primacy of the feelings for granted.

3. There is no room to adduce this evidence here, but I have done so in my monograph on the mythology of the prenatal life.

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I turn now to yet another instance of the configurational resonance between the uterine organism and the cosmos.I asserted earlier that mental creation, like procreation [and, indeed, like the whole of the external creation] can be demonstrated to derive from the operation of the one universal pattern of integration. The time has come to offer some justification for that assertion. I must begin by saying that my experiences compel me to the conclusion that consciousness is not,as has been widely supposed, a product *sui generis* of the neural system. This conclusion which I have drawn from my researches is fully supported by the testimony of the great myths. All the evidence,both of my statistical analyses and of the myths, suggests that consciousness has nothing essentially to do with the nervous system at all, but is a sort of configurational essence which manifests whenever the right pattern of relations is set up. As I shall show, such a pattern is provided by the structure and function of the brain, but not uniquely, since before the brain comes into play in a suitable manner, the electrovascular instrument which I call the uterine organism has already evoked a primary manifestation of that cosmic integrative essence which we call consciousness.Strange though it may seem, I am compelled to the conclusion that just as sexual awareness arises ahead of genital feeling, as I have shown, so consciousness also arises ahead of brain activity.

It is generally assumed that if there is a prenatal consciousness, then it can only be because the fetus is using his brain to think as an individual. This is inevitable if it be assumed without question that consciousness is a product of the brain. When I penetrate deep into the human feelings,and seek to find there the vestiges of feeling which I can compare with the feelings of others,I get a distinct sense of being like an archeologist who is digging into ruins to find traces of a bygone life. And when I piece together the fragmentary evidence into meaningful pieces I do not find merely blank pieces of feeling,but I find evidence of a consciousness that has been at work before the cataclysm [of birth]destroyed the personal "herculaneum And pompei" which is the uterine consciousness. All the evidence suggests that this consciousness was evoked because the fetal nucleus,linked to the placental periphery by the two-way flow of the umbilical cord, evoked a resonance with the configurational essence of the cosmos, and expressed it in terms of that mysterious awareness which we tend to assume is peculiar to the postnatal state.

In the human brain a similar configuration is provided in terms very different from those of the uterine organism. Instead of the fetal heart, it is the thalamus which plays the nuclear role. Instead of the placenta, it is the cerebral cortex which offers the opposite pole. Instead of the 'umbilical flow' it is the two-way flow of the thalamocortical energy which mediates the polar opposites. Instead of the mother's womb, it is the skull which encloses the instrument of resonance.Therefore it is clear that both the cerebral and the uterine organisms offer precisely similar confi-

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gurational accommodation for the cosmic pattern. It is, of course, nothing new that the skull is felt to be the maternal womb, as many a clinical worker can testify, and as the very word *hysteria* suggests. What *is* new is that a specific reason is now offered for this strange confusion. Just as the sexual awareness evoked in the uterine organism is later assumed by the genital feelings, so also the primary consciousness evoked in the womb (or its postnatal relics) is assumed by the brain. I have pointed out in my work on the myths how clearly the mythology of Prometheus reflects this fact, and how the mystery of his name [the forethinker] is cleared up when we see that he symbolizes the first consciousness 'that thinks before' the brain comes into operation, whereupon the 'forethinker' is bound to the rock of the skull.

It is commonly overlooked that the brain was not in the first place evolved to be an instrument of consciousness. It began its evolutionary career as a knot of nerves situated around the primitive mouth, an instrument not of thought but of food. [It seems extraordinary that the umbilical cord, which now can be seen as the instrument of primary consciousness, should also have been evolved as the instrument of primary feeding] It has been commonly assumed that the transition from the purely neural functions of the brain to those which serve the ends of personality has been due to a straightline development of increasing complexity in the neural structures. No doubt the feedback elements in the thalamocortical circulation of neural energy may be usefully explained in cybernetic terms, but it is clear that those who insist upon regarding the brain as simply a digital computer have missed the point as completely as might a piano maker who insisted that music lies in the piano strings. On the basis of cybernetics it would be utterly impossible to explain why there should be a confusion between the contents of the skull and the contents of the lost maternal womb, especially having regard to the fact that that confusion is not due to any neural feedback or leak, but to a plain configurational resonance based upon sympathy of pattern.

It is plain that both the original sense of sexual polarity and the original evocation of consciousness arose together in the uterine organism. This is seen strongly reflected in the myth of Eden, which I have already shown to possess strong symbolic indications of the womb as a resonator which evokes a cosmic response [brings God into the Garden]. Eve is represented in the myth as realizing that the tree was 'to be desired to make one wise', and yet it was the act of eating from this tree that brought her and Adam to the sudden realization that they were male and female. Thus wisdom and sexual awareness are represented in the Eden myth as arising together. Having regard to the markedly uterine symbolism of the story, the significance of this dual awakening is plain.

If this assertion were valid you would expect that the brain would carry not only uterine undertones but also sexual ones, and this is markedly the case. I have unearthed clear indications that the thalamus carries

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not only a fetal undertone,but also a male one.Similarly the cortex carries not only a placental undertone, but also a female one. The back and forth flow of the thalamocortical circulation of neural energy carries not only an umbilical undertone, but also an undertone of copulation. This sexual undertone to cerebral functioning has important consequences of which I have space here to mention only one. It appears that in the average man there is an emphasis upon the cortical [or female-peripheral] functions of the brain, while in the woman it is the thalamic functions which carry the emphasis. This certainly appears to correspond with the commonly-admitted fact that the man is more rational [more cortical] than the woman, while the woman is more intuitive [thalamic] than the man. In a very general sense it might be said that since the man's nuclear functions are accommodated in his genitals, they are 'soft-pedaled'in his brain. the reverse being true of the female. In my forthcoming book '*The Foundations of Configurational Science*' I have shown in some detail the way in the feelings of the head develop from the genitalia but I cannot offer even an outline of the description here. I do wish to avoid,however, any sense that I am making statements of a loosely generalized order.There is good reason to suppose that the polar differences between the thinking of the man and the woman are able to achieve a creative outcome. There seems good reason to think that the woman's mind acts upon the man's even when there is no deliberate communication of ideas. I have seen it stated in writing several times that a man and a woman, when in sympathy,and where their relations are not crudely genital,create a mental unity which can be creative in a way that suggests that it forms a whole greater than its human parts.It would appear that if this be true, then our common ignorance of it must be fatal to many a marriage,since marriage contracted without specific awareness of this sexual polarity in the brain must throw a burden upon every couple, under which the weaker must often break. We take it for granted that the facts of genital structure and function are known, and we think it fitting that our children should know some rudimentary biology, but this superlative fact of the marriage relation we ignore. Yet it appears that here is a chance for every man and woman to create together a resonance with the cosmos.

Finally I turn to the question of the projection of our deep sexual feelings upon the figures of our father and mother.These appear to be the first things external to our own bodies to receive the projection of our deep uterine feelings.Our father thus becomes the recipient of the nuclear feeling evoked by the fetal body,while our mother receives the projection of our placental experience. Since the child 'knows' about the relations between male and female in terms of his 'umbilical relations' with the placenta, it follows that when he projects his uterine feelings upon his parents there is also at the same time project a strange intimation of their sexual relations,of which outwardly the infant can know absolutely nothing.This I think is the real explanation of that otherwise strained Freudian

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concept of the Primal Scene. The primal scene is that which the womb encloses, but since the configurational experiences of the womb receive a resonance with the similar experiences in the brain,it follows that the skull also is the location of a version of the primal scene, a fact which probab ly accounts for the mental tension which the child experiences in regard to parental copulation and the intimations of it,or the mere suspicion of it.

This projection of the polar elements upon the images of the father and the mother has another very important consequence which is,I think, much misunderstood, and upon which I think my discoveries may throw some light.Mankind has shown a marked tendency to represent the Creator as a Father and a Mother or, at any rate, as a supernal Male and Female.In the light of what has been written in this article it is clear that this projection of the father-mother images upon the clouds of heaven is no mere piece of over-extended infancy dependence. It would indeed be so if the father and the mother were the original source of the images with which they are associated. But we can see now that they are not the source of those images. We draw from the cosmos. while *in utero*, the awareness of the Great Nuclear power and the Great Peripheral power, and it is these that we project, via our sexual intimations, upon our parents. Thus instead of the great gods being a mere infancy projection of our fathers and mothers, it is rather the other way about. At least it is so in the first place. But when we seek to try to formulate some idea of the Creator's nature, what is more natural than that we should find in the idea of father and mother the uterine echoes of the creative nature which we put there in the first place !

It has become part of the modern trend to denigrate the father and mother gods to the level of infantile imagination. All my indications are to the effect that the matter is precisely the other way about.Our parents are not the source of the gods, but the gods are the source of our parent images. In the womb, before we knew our parents, we knew the cosmos by configurational resonance. There in the womb we 'knew' the Great Nucleus and the Great Periphery, and from them we drew the deep intuitions which after birth we projected upon the convenient and intimate presences of our parents. When later on we sought to form a *representation collectif* of the nature of the Creator, what was more natural than that we should seek to create that representation by projecting beyond our parents the elements of feeling we had already unwittingly bestowed upon them. I have nothing but respect for such images,and can sense the glory behind them all: Osiris and Isis; Zeus and Hera, as well as the Christian Father and the Virgin.Yet one knows and fears the vested interests which they can create for the mass organization devoted to their apotheosis.

To say that sex reflects the nature of God would, by itself be a dangerous statement,for it could lead to the conclusion that unlimited sexual intercourse must be a very practical form of *imitatio Dei.* But when this is qualified by the realization that sex is not identical with genitality,but that it derives from the uterine perception of God, then the whole idea of sex is changed. And when it is realized that the brain and its functions constitute a potential instrument of resonance with the cosmos, for the achievement of which they require to be relieved of sexual distortion and genital excess, than a natural and dynamic religion and morality become immediately possible.

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THE ELIXIR OF DEATH

MY ADVENTURES IN SPIRIT MATERIALISATIONS IN ENGLAND

NANDOR FODOR

I feel like an old alchemist who, after years of heart-breaking toil, has come to admit the futility of his search for the philosopher's stone.

I, too, have toiled to find a mysterious substance the control of which could change human destiny.

I have failed to find it.

"Ectoplasm", which spirits of the dead are said to draw from the body of mediums to build themselves into their erstwhile likeness, in this age of sorrow only exists in books on Spiritualism and Psychical Reasearch.

I know that this statement will rouse the fighting blood of all Spiritualists. Let them rest their arms !

I am not disputing the existence of this elixir of death. I know of excellent scientific records which show that some mediums in the past have been able to exude a protoplasmic substance of strange properties. I only deplore my inability to add my own confirmation.

During the years I spent in research in England I have seen almost all the ectoplasm that there was to see.

I have seen it hanging from the mouth, ears and nostrils of mediums. I have seen its wisps and waves float out of the dark cabinet. I have seen it expand and contract. I have seen it walk, mumble and moan.

Almost invariably, the mysterious substance turned out to be a few yards of cheap white material from a very earthly loom.

I state with regret that the average materialisation seance, with its ectoplasm and full spirit forms, shows public gullibility at its high water-mark.

The medium usually sits in complete darkness or in the feeblest red light. The search, if any, is just good enough to throw dust in the eyes. Those who could ask embarassing questions are not admitted. Investigators cannot attend at all. They have to be smuggled in. The suggestion that photographs should be taken is considered, very bad manners. It is punished by refusal of further attendance.

How human judgement can be so warped by emotions and the wish-to-believe as to accept these muslin and cheese cloth ghosts as the spirits of the dead is a marvel at which I never cease to wonder.

Elementary reason would demand that the spirit and medium should be seen together. But the answer is that the strain would be too great on the medium.

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I have, however, in one of my most amusing cases seen a materialised spirit fervently kissing the young and beautiful daughter of the host, a retired Colonel in North London, while the medium's head was dimly outlined well behind in the open cabinet against a luminous slate.

Was it not the kissing, I wondered, which relieved the strain ?

The head in the cabinet was strangely stiff. The more I looked at at it the more certain I became that it was a piece of cardboard. Its edge was sharp and it had no depth.

Cyril Budge, the medium had both humour and nerve.

"Agar", his Egyptian spirit guide wore a Father Christmas mask and a Woolworth beard. 'Dame Melba" had a muslin head dress. Both were awkward get-ups for a spirit whose fancy lightly turned to thoughts of love.

So "Reggie", a departed member of the family materialised. Oddly, he was almost a living image of Budge. That did not matter as Budge himself was a very goodlooking youngster.

Anyway, "Reggie" (who was supposed to be still a child) shuffled out of the cabinet as if he had lost his legs up to the knee.

It was Joan's birthday. "Reggie" brought kisses from spirit land, as many as the number of her years.

His arithmetic was all wrong. He lost count. Valiantly, he started each time again.

The parents were delighted. So was the young lady.

I felt touched. The scene convinced me that though dead we still can live !

The Colonel was convinced that Budge had remarkable gifts. Somebody told him that I made disparaging remarks about the raucous voice and coarse hands of Dame Melba. I heard that he was seeking my blood. Also, that he wanted me to to pay for the cleaning of his carpet, for reason which is to follow.

Throughout the sitting he held my right hand in a grip of vice. My seance manners were irreproachable but he was afraid to leave go.

"Dame Melba" graciously permitted me to kiss "her" hand. The Colonel had to release me.

My fountain pen was ready in my left hand which a kindly neighbour had already released. Quickly I shook ink into my right palm and placed her hand well into it.

Being a spirit, she saw through me. In a flash, she rubbed the ink into the Colonel's carpet.

Eventually, something opened the Colonel's eyes. Budge, who was planted in the psychic firmament by his efforts and by the support of the late editor of the International Psychic Gazette, now long defunct, vanished as quickly as he had risen.

Mrs. Henderson, of Fulham, had more enduring fame. She used

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to be tied to her chair around the waist with a single loop. It was always her daughter who did the tying.

During the hymn singing which was so loud that it almost took the roof off, she released herself, tip-toed into the circle and, in the light of a luminous slate held under her chin, made faces at the sitters.

She had been seized a number of times during these peregrinations. The last time, when the light was turned on, she was found sitting in the lap of a friend of mine who had slipped into her chair in the dark.

A statement signed by ten people who participated in this exposure was immediately brought to me, and also sent to three psychic papers.

Two of them refused to print it. One because it never lent its columns to accounts about this medium; the other because the group, wishing to do a bit of cleaning up in Spiritualism, did not want their names to be broadcast. The third paper which printed it asserted that the medium had produced genuine phenomena in the past.

I sat with Mrs. Henderson both in her early career when her fee was 5/- and later when she charged £l. 1. - and cleaned off eight to ten pounds at a single sitting of an hour's duration. On these occasions there was not the slightest reason to suppose that she was in an abnormal condition.

A smell of whisky was the only thing of spiritual nature to which I could testify.

There was no criminal prosecution in the case of the Fulham witch. Mr. Clive Holmes of Greenwich had very bad luck, On July 22nd, 1937 at the Greenwich Police Court, he was found guilty of obtaining four shillings by false pretences from Mrs. Violet Evans, the white haired widow of a Naval Officer living in Bexley Heath. Mr. L. R. Dunne, the Magistrate passed sentence of four months' imprisonment.

Mr. Ronald Evans, the complainant's twenty years old engineer son found the spirit of "White Moose", (a Red Indian) suspiciously like the medium, who was supposed to be in the cabinet handcuffed to his chair. Under the white garment of "White Moose" was something that looked like a pair of dark trousers. Mr. Evans doubted that trousers were worn in Heaven !

He flashed a torch in the face of "White Moose", recognised the gaunt shape of the medium, made a grab and tore off the spirit garment.

In the uproar, Clive Holmes hit him with a luminous slate and sprinted back into the cabinet where, presently, he was found wearing his handcuffs.

The question which arose in Court was who hit Mr. Evans; the medium or "White Moose"?

There were four materialisations on the night of exposure. Both Mrs. Evans and her son had attended these seances before and believed that the manifestations were genuine.

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Mr. Evans, on one occasion, has seen his grandmother and his Aunt Mabel. He recognised his grandmother by a scar on her nose.

To people who are not used to the mysteries of the dark seance room, no doubt, this appears as very impressive testimony. In my experience, however, the recognition of these dim shapes rests on the flimsiest grounds.

One face looks exactly like another in the feeble glow of a phosphorescent slate. A loose fold in the "ectoplasmic" covering may easily give the impression of a scar. The sitter will jump at every possible chance of making an identification because he wants to believe.

Mr. Dunne, the magistrate, had no doubt that a skilful conjurer could easily produce the phenomena of the Holmes seance room. The medium's followers differed. The editor of Psychic News acclaimed him on the front page as a martyr of spiritualism, and raised for him a fund of £120. Mediums who were themselves under a cloud were the first to contribute to the fund.

Much was made of the fact that when the light was turned on the medium was found in his seat still wearing his handcuffs.

To the average man a pair of handcuffs is a very impressive affair. I know a little about them from Houdini himself, who was my friend.

I watched Clive Holmes sit down in his seance chair. His hands were stretched around the back of the chair when they handcuffed him. The key was handed to a sitter. He seemed to be immobilised. But all he had to do was to bend forward and lift his handcuffed hands over the top of the chair.

Now that he was no more tied to it he had to bring his hands forward. This was easy. He only had to lower them behind his back and step through the arch.

There are many ways of getting rid of handcuffs. The simplest is to have a duplicate key.

I heard amazing accounts how, in these seances, six feet high ghosts crumpled up in a second and vanished through the floor. This is called dematerialisation.

I was anxious to witness it. I did.

I saw a dim black shape stepping back, gently lowering the white costume to the floor and then swiftly pulling it away.

With such primitive tricks are the great illusions of Spiritualism produced.

Let me now proceed to the case of Mrs. Helen Victoria Duncan of Edinburgh, the most popular materialisation medium in Britain.

On May 12th, 1933 at the Edinburgh Sheriff Court she was found guilty of fraud and was fined £ 10, or one month's imprisonment, on the charge of having conducted a fraudulent seance and having defrauded four men and four women of 10s. each.

There was an odd exhibit in the Court during her trial. It was a

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woman's stockinette undervest, associated with "Peggy".

"Peggy" was supposed to be a spirit child from the Great Beyond. Miss Maule (who brought the charge) thought that "Peggy" was an undergarment, and seized it.

There was a scuffle. "Peggy" tried hard to get back to spirit land. But Miss Maule hung grimly on and won.

Sheriff Macdonald said that Mrs.Duncan might have psychic powers and might demonstrate them in a genuine fashion. Upon these matters he expressed no opinion.

All that he was called upon to decide was whether or not it had been proved that on this occasion she permitted fraud. The evidence of five witnesses who had been sitters at the seance had been tested by skilful cross-examination. That evidence remained unshaken, and appeared to him to be honest and reliable.

The only other evidence regarding this seance was that of the accused herself, and he had not been impressed by her appearance in the witness box. She did not appear to be telling the truth. It seemed to him incredible that five witnesses should have been so mistaken.

Mrs. Duncan's solicitor admitted a single and unfortunate lapse on the part of one who had remarkable powers. On this occasion she had stopped to the manipulation of a garment to simulate a manifestation which ordinarily she produced at sittings.

From the testimonies in Court one might have assumed that on all other occasions everything had been above board with Mrs. Duncan's phenomena.

This is not my opinion.

There is a fascinating book on Mrs. Duncan, "*Regurgitation and the Duncan Mediumship*" written by Mr. Harry Price. In it you will find evidence that Mrs. Duncan's ectoplasm was as mother used to make it; chewed wood pulp mixed with white of egg, also yards and yards of cheese cloth which she swallowed in a ball.

She was a human python. Inside the ball there was a rubber glove and cut out pictures to represent spirit faces after regurgitation.

I first saw Mrs. Duncan's materialisations at the London Spiritualist Alliance, a few days before she was exposed by Mr. Price. She was undressed placed in a sack with sleeves and mittens and sewn in. Her hands were tied to the arms of the chair in which she sat.

Yet, in a short time, "Albert", her spirit guide was able to manifest and show a good deal of flowing white material in the opening of the cabinet.

Twice, "Albert" shook hands with me and I noted a curious fact about his grip; his palm was wide but his fingers were extremely short:

A lady next to me(Mrs. Mollie Goldney as I found out afterwards) stepped on a piece of ectoplasm which incautiously advanced to her chair. The medium yelled as if she had been mortally wounded. There was an

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uproar and the sitting came to an end.

My mind flew back to a conversation with the late Sir Arthur Conan Doyle. He told me extraordinary stories of injuries which materialisation mediums had suffered in similar circumstances. I feared that Mrs. Duncan was in a bad state.

To my relief she only had a reddish slime over her face. It seemed to be saliva and diluted blood, such as one could produce by sucking the teeth. There was no break in the skin. There were no bruises on her body.

But the examiners, amongst whom there was a doctor, found something very strange and disquieting.

The medium was outside the sack. The neck of the sack was stitched. But the stitches were apparently not those which one of the examiners had put in. The nack of the sack had been sewn in a pre-arranged manner.

If, then, the medium passed through the sack by a process of dematerialisation, it was not her body which dematerialised, but the sack. In the course of rematerialisation the spirits made a slip. They materialised different stitches than they should have done.

This was extremely careless. It made the medium appear in bad light.

Where was the white material and the needle ? This question has been answered by Mr. Price's exposure.

I answered another question about "Albert" as soon as I took Mrs. Duncan's hand in mine and felt her fingers.

There was not the slightest doubt that they were the fingers that shook hands with me.

Such is the strange position of Spiritualism that on the crest of exposures mediums rise to lasting fame. Mrs. Duncan was more sought after than ever. She earned at least £2000 a year, but her demonstrations were still as crude as in her early years.

I last sat with her at the Edinburgh Psychic College. She had an immense figure. I noted with interest how she tried to cut it down. She placed the black velvet curtains of the cabinet over her shoulders and walked out only as far as the curtain allowed. Never any further.

I was honoured by the return of one of my ancestors. He seemed to be a German. For all I know he may have been. He may have gibbered. too. But I doubt that he could have worn half of a moustache.

Had the other half got lost in transit between Heaven and Edinburgh?

I was still reluctant to form an unfavourable opinion of this particular mediumship, as I was constantly receiving the most remarkable testimonies about her seances. When a famous magician like Mr. Will Goldston supports spirit phenomena one is apt to wonder.

As I made no revelations of the story of the half moustache and remained on good terms with the lady, I sent her on invitation to come to London for experimental work. I promised her twenty pounds for a single sitting if she would allow me to take infra-red photographs of her materialised spirits.

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In case she would permit me to make an infra-red cinema film, and this film should prove marketable, I promised her £ 500 of the proceeds.

I enclosed a stamped and addressed envelope.

There was no answer. And I am still wondering: Did she prefer the stamp to the offer ?

Spiritualists who rave about Mrs.Duncan should have given a chance to Mrs. Lilly who lived near Victoria in London.She was no less efficient and deserved to be doing equally well. It was not easy to get in. She moved warily. There were too many spirit grabbers in London. She knew it by bitter experience. But once you got in you could not find that her spirits were as fully material as Mrs. Duncan's and her ectoplasm was of equally good quality.

I saw yards of it. The grabbers brought them to me and I felt the stuff in the dark. I was thrilled with the fascinating moustache of the materialised husband of a lady by my side.

I used to wear a similar one when as a child I played the dwarf in Snow White.

I was itching to give it a tug. But my lady friend (who smuggled me in) was quivering with emotions.

"It is all right, isn't it ?", she asked pathetically. "It would break my heart if it were not. For the last ten years only these talks with my husband kept the life in me."

"Yes", I answered slowly. "It is all right."

The first materialisation medium who submitted to tests by the dark flash was Mr. Charles Stewart, of Dundee.

He was a little frightened man who dared not look you straight in the eye. He drove railway engines. His wife desired him to drive spirit machinery.There was far more money and far less work in it.Mrs.Duncan has set a brilliant example in Scotland. It was easy to follow in her footsteps.

The trouble started when the Stewarts decided to take a short cut to success by bidding for my stamp of approval. They were under the misapprehension that a photograph taken in the dark by infra-red light shows no more than the eye can see.

They must have had a shock when, without comments, I sent them a set of the photographs taken.

They showed Mr. Stewart in various poses under a huge bed sheet. It was drawn tight over his face to enhance the ghostly effect and to hide his own features. Over his hand he tied a scarf like a turban.

But in some of the photographs he did not have sufficient time to complete the costume and the scarf was hanging down his face, making him look like a Christmas turkey.

I began to agitate, in my public lectures,that the phenomenal claims of mediums should be tested by infra-red photography. The red flash did

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not give the medium a shock (which was the objection to the white flash in the past). It was simple,inexpensive and very efficient.The photograph, according to my calculation, showed a thousand times more than the naked eye could perceive. And the record was enduring.

Almost immediately a counter agitation sprung up in part of the spiritualistic press.It was claimed that the change of colour values make an infra-red photograph deceptive. Mediums were warned. Alarmed "spirit guides" flashed through messages that the infra-red wave length was dangerous.

I agreed it was very dangerous. It showed too much.

As no British materialisation medium could be persuaded to advance the cause of Spiritualism by photographic proofs I cast my eyes abroad and arranged for a visit to London by Fru Lara Agustsdottir, a famous Icelandic materialisation medium regarding whose phenomena a professor of Reikjavik University and other eminent people gave me excellent testimonials.

There was no end to the wonders which she could produce.As many as sixty materialised forms were witnessed at a single sitting. They were seen rising from the floor in good light from a ball of mist and they were seen to collapse and disappear in full sight.

The spirits spoke foreign tongues which the medium did not know. They brought with them spirit animals. Dogs ran about the room and barked. seals floundered near the cabinet, birds chirped and flew about and oh marvel of marvels, a camel and a giraffe reared their heads before the gaping audience.

The room, I was told, was not big enough for the last two to materialise fully. They were only seen in parts. But, unlike the curate's egg, these parts were good.

I had at my disposal a seance room which was built on the lines of a cathedral. I could have conveniently accommodated a herd of giraffes and camels. Surely, I had the chance of a lifetime.

Fru Lara Agustsdottir duly arrived. She was pretty but as difficult to handle as a can of nitro-glycerin.

Her trance was quite spectacular. She was "controlled", amongst others, by a spirit baby who cried and gurgled with amazing realism.

Then the curtain opened and a white mass floated out.

Ectoplasm !

We were thrilled. The medium was in splendid form. Her guides promised full materialisations provided we entertained her well.

Indeed, at the next sitting,a face appeared in the opening of the cabinet. It was set in a mass of white drapery. It moved about. It seemed to change,grow bigger and smaller.It was seen at the same time as the medium.

It was "George", the spirit brother of an eminent barrister in the circle.

A nice fellow, George. He was delighted to shake hands with Eric

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Cuddon. the brother on earth and be photographed with him.

Eric was thrilled beyond words.

He always wanted to have a brother.

He is an only boy.

I took photographs by the dozen. They all showed the same thing; the cheapest and coarsest muslin and a rather frightful mask.

Twice I found small fragments of this mask on the floor. A fellow observer saw the glint of the safety pin with which it was attached to the curtain.

I told Fru Lara that we want to search her person. She promptly relapsed into trance.She was ready to assault anybody who went near her.

To avoid battery.I had to terminate the sitting.The effect of this was magical. She came out of trance immediately.

Poor George ! He was last seen sticking out over Fru Lara's behind as she had beaten a hasty retreat.

But the Lady from Iceland would not yet admit that she had proved a frost.She was prepared to produce ectoplasm after rigorous bodily search.

In the last sitting, she undressed in the cabinet and came out with her slip and knickers hanging from her mouth.

I salute Fru Lara Agustsdottir !

She has given "knickerplasm" to Psychical Research !

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A NEW INTERPRETATION OF DARWINISM

HERBERT SANBORN

A recent article in the Readers' Digest, which gave the defendant at Dayton in the notorious socalled"Monkey Trial" a prize of $2500, reemphasizes the amazing fact that this defendant with also the whole assembly of wiseacres at Dayton knew as little about evolution as did the pious old lady about religion when she said that she"pul her faith in that blessed word, Mesapotamia."

Dr. Julian Huxley, grandson of the great Huxley, was, however both right and wrong in his recent honest, frank, logical inference that, no matter what one puts his trust in, religion is "on the way out";but,we submit and will attempt to prove him wrong in his major premise,namely that the reason why it is on the way out is because Darwinism is true,and hence incompatible with any religion,Judaism,Hinduism,Mohammedanism, et alia. One cannot,we agree serve both God and matter,with or without the assistance of Mammon.

In the first place it should be noted that while facts are proverbially stubborn things, they nevertheless are strictly dependent on theory:there are no naked facts—facts and theories and frames of reference go hand in hand and there is and can be no denial of any fact that science has discovered on the basis of its particular causal frame of reference;[1] but Darwinism is contrary to the popular notion, **emphatically not science.**

Like every other ism, (behaviorism, for example, Pace Watson) it is in short metaphysics or philosophy, i.e. a theoretical interpretation of facts.The purpose of the present discussion is not only to prove that that Darwinism is bad metaphysics but also to show that there is another view discovered apparently for the first time by the present writer and presented tentatively for what it may be worth.

First of all, we will present as witnesses on Darwinism some of the greatest philosophers and scientists the world has ever known and then (concurrently or subsequently)comments and arguments that support their views. In many of its most important aspects (contrary to the popular notion) Darwinism is not new and the logic involved in its refutation is the old time Aristotelian, which Kant declared "had not changed, and

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1. The dependence of fact upon methodology or frame of reference is well illustrated by the farmer who claimed that the rattlesnake that bit him "did it on purpose", A rather unusual application of telological methodology, but not more so than the application of behaviorism to the explanation of ALL human exp erience. The solution of the problem here involved is given by Kant in his declaration that apriori synthetic judgments become knowledge only when validated in experience. (Erfahrung).

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could not change,"since it is the only logic there is; incidentally, for the sake of possible "updaters" attention may be called to the fact that Dr. Ernst Malley has proved that all the socalled "modern logics"are derived from and depend on this old time instrument; but that is another story.

First of all we will further call attention to the fact that long before advent of Darwinism,two of the greatest thinkers of all time had refuted Darwin logically, i.e. irrevocably. The refutation by Kant is given in his little known Critik of the Judgment (sections 80,81) and in his still less well known Raciology and Anthropology. Kant is, however, difficult to discuss without emendation, since, as William James once said of a given passage, "This is good Kantian but not good human speech"and a recent German book bears a title that also speaks volumes, "Translation of Immanuel Kant into every day German." We will, then, quote from his fellow philosopher, who, by common consent of his peers, is regarded as one of the greatest thinkers of all time, who, moreover, is not too difficult to understand, whenever he calls a spade a spade, as he does in the following passages:

On page XVII of Hegel's "*Encyclopaedia*" his modern editor, Dr. George Lasson (incidentally the brother of Professor Adolf Lasson, the last living member of the immediate school of Hegel called by us students at Berlin affectionately and nostalgically,Der Letzte Mohikaner)has this to say: "From this point of view (Hegelian methodology, present writer) Hegel was obliged to refute the doctrine of descent. Long before Darwin, he refuted Darwinism in toto, with its muddy confusion of concept with the idea of external existence. 'It is', says Hegel, 'a muddy idea of ancient and more recent natural philosophy to regard the continuity and transition of one natural form and sphere into a higher one as a real external production,which has then,in order to make matters CLEARER (Hegel's satire and emphasis) been relegated to the DARKNESS of the past.....' (The reference is of course to the fact that monkeys remain throughout history monkeys, bears bears, et alia. Present writer.) 'The idea of evolution in the form which it has assumed in modern times does not carry us beyond a completely indifferent emergence and disappearance of all sorts of phenomena, that in themselves are meaningless (that is, are mere data. Present writer.), form no rational whole, and at most suggest an undefined somewhat, a substance, which is a mere theoretical construct (Noumenon), immediately pounced upon then as a material entity, at which point evolutionary metaphysics wanders into idiocy.'

The refutation of Darwinism may be still further "updated" by reference to the graduate thesis of Borden Parker Bowne for his doctorate at New York University, later embodied in his "Kant and Spencer" the latter of whom had built up a system on the alleged truth of Darwinism.

The refutation is further "updated" by the declaration of one of the greatest biologists of modern times, the English Dr. J. C. Hal-

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dane ("Mechanism, Life, and Personality," E.P.Dutton, New York,1923, page 60). "I can see no use (not even as an heuristic fiction ?) for the hypothesis that life as a whole is a mechanical process"..... "A science divorced from its historical development and taught as if it represented some objective existence apart altogether from human experience and the long process of human effort which built the science is the dead science of an inferior text-book." (Pace Julian Huxley, Scopes and the assembly at Dayton, Darrow. the smart journalists who invented the nickname of the "Monkey State, and especially the present interested manufacturers of text-books, which teach Darwinism as a fact and truth uncritically, that is, without proper philosophical orientation.)This on the assumption that Darwinism is a complete system of concatenated indisputable facts; although this indeed is far from being the case. We will,however, for our purpose assume that the so-called "missing links" are provided or accounted for by the"updaters,"some of whom in their ignorant anxiety have furnished us with relics of antiquity like the recently exhumed "link" planted in England but now linked with imposters.

Dingler, however, who also rejects Darwinism, has,first of anybody, shown that the reason no missing links have been found in the many instances involved is because they never existed. To this we will return after consideration of the position of our greatest American naturalist,Louis Agassiz, as given in the following quotations from his works:

"There is a singular lack of logic," he says,"as it seems to me in the views of the material naturalists. While they consider classifications,or,in other words their expressions of relations between animals or between physical facts of any kind, as the work of their intelligence, they believe the relations themselves to be the work of physical causes.The more direct inference surely is that if it requires an intelligent mind to recognize them it must have required an intelligent mind to establish them.These relations existed before man was created: they have existed ever since the beginning of time, hence, what we call the classification of facts is not the work of his mind in any direct original sense, but the recognition of an intelligent action prior to his own existence."....."A physical fact is as sacred as a moral principle. Our own nature demands this double allegiance"... "The connection of all the known features of nature into one system exhibits thought, the most comprehensive thought, in limits transcending the highest wonted powers of man"....."The simultaneous existence of the most diversified types under identical circumstances exhibits thought, the ability to adapt a great variety of structures to the most unified conditions."..."The repetition of similar types under most diversified circumstances, shows an immaterial connection between them; it exhibits thought, proving directly how completely the Creative mind is independent of the influence of a material world"... "The permanence of specific peculiarities under every variety of external influences, during each geological period,and under the present state of things upon earth,exhibits thought;

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it shows also that limitation in time is the essential element of all finite beings. while eternity is an attribute of the Deity only."

"I find it impossible to attribute the biological phenomena, which have been and are still going on, upon the surface of our globe, to the simple action of physical forces. I believe they are due in their entirety, as well as individually, to the intervention of a creative power, acting freely and in an autonomic way.....I have tried to make this intentional plan in the organization of the animal kingdom evident, by showing that the differences between animals do not constitute a physical chain, analogous to a series of physical phenomena, bound together by the same law, but present themselves rather as the phases of thought formulated according to a definite aim. I think we know enough of comparative anatomy to abandon forever the idea of the transformation of the organs of one type into those of another.The metamorphoses of certain animals, and especially of insects, so often cited in support of this idea PROVE the fixity with which they repeat themselves in innumerable species,exactly the contrary."...

"The idea of a procreative process of new species by preceding ones, is a gratuitous supposition opposed by all sound physiological notions. And yet it is true that taken as a whole,there is a gradation in the organization of the organized beings of successive geological formations, and that the end and aim of this development is the appearance of man. But this serial connection of all successive creatures is not material;taken singly these groups of species show no relation through intermediate forms genetically derived from each other.The connection becomes evident only when they are considered as a whole emanating from a creative power, the author of them all."

What Agassiz is saying in more technical terms might be summed up in the paradoxical statement that if Darwinism is per impossibile indeed true, it is false and on its own terms. In other words, the Darwinian theory,as Darwinians would hasten to affirm, is an intelligent organization, of a real material chain beginning with pure matter and ending with man and **his** intelligence which latter however, did not arise, nota bene, until man was created. Then the intelligent arrangement of beings could not arise from or be established by **man's** intelligence. Whose or What intelligence could that be, except, as Agassiz insists, a creative intelligence that is active all along the chain, providing also the teleology, the aim and guidance of the process which mere causality in the form of mutations cannot do.Mutations,indeed,as "Muller proved can result from environmental causes, as was evident in various freaks of Nature that were not fit to survive; but how does anthropomorphic natural **selection** become **purposively** progressive and thus perform the functions usually attributed to personality ? Is our present status quo due to the survival of the fittest but which were not the best? Whatever the solution of these problems may be, Darwinism as an heuristic fiction—a working hypot-

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hesis—and with a causal frame of reference might still be of value,in spite of the fact that Haldane, as we have seen apparently does not think so while Dacque some fifteen years or so ago declared that for the previous seventy years biology had made no advance.

In the recent discussions in Germany of which apparently little if any notice was taken in America Dacque called attention to the fact that important links in the Darwinian chain are missing, since the gaps in the naturalist scheme are filled out imaginatively only between the **concepts** of a lower phylum and the **concept** of the next higher,[1]whereas the known facts emphasize the very opposite. In the usual symbolic tree of Darwinism with a succession of branches from lower to higher to represent the various phyla we should, according to Darwinism find a development in any branch from the trunk to the end of the lower branches as the beginning of the next higher branch and so on. The very opposite is the case. At the beginning of each phylum we find in actual fact the greatest amount of variation and hence the greatest opportuniny for change in development.Following this we find,as in the insects,for pregnant example,less and less variation with ultimate,absolute lack of variation in stereotyped forms which eventually die out without successors. The same is true of every other phylum. If there is any evolution from lower to higher it would have to be provided for in the invisible interior of the trunk, the common symbolic source of each and every phylum. The notion of links between the phyla was once thought to have been established by the discovery of the so-called pterodactyl or winged lizard between the lizards and the birds, which, however,was found eventually to come from a later era than either of the two phyla involved and hence must be regarded not as a winged lizard but rather as a degenerate bird like the wingless chickens recently bred out West and Darwin's winged and wingless insects with the foretoed one-toed horse. Others who were anxious to find links "discovered" recently the link which had been planted in England, as above mentioned.

Dingler, in criticism of Dacque, without denying Dacque's facts and without accepting the mechanical frame of reference declares, as we have noted above, that the reason links were missing is that they never existed.If gaps are to be bridged he suggests that they could be filled out, however large, by mutations, by disregarding the rigid classifications of the books and taking note of the fact that in every species there are indeed border forms that could belong to either of two adjacent species like the Australian pithecenes. His own view is that biology is history, which instead of starting with an imaginary hypothetical initial *Urschleim* like that of Oken and advancing toward the present, should begin, as is done in history, with present cases and proceed backward to previous forms in

1.WUNDT IN HIS LOGIK Bd.'p.15 similarly calls Darwinism an hpyostatis of concepts like those of Plato,who took general ideas to be REAL and located them in HIS real world of the Ontos On.

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an end ess regress, illustrated perhaps by the case of a pebble derived from a pulverized boulder itself formed from an agglutination of pebbles and so ad infinitum, on the principle *omne vivum e vive.* [1] The bridge between static matter and life has not been bridged even in the imagination. This would lead back to Kant's Raciology and Anthropology, which instead of trying to develop something out of nothing, develops from a potentially adequte human base and proceeds as in striptease by taking something off little by little as in the case of Darwin's insects and fortoed horses. Darwinism can explain the loss of the toes and the development of the hoof as due to life on a plain where speed was required for this one animal and for others under practically the same conditions but there is no chance here of reversing the process and of developing the one toe back to the four or of breeding wings back on the insects or on the wingless chickens above referred to; but we cannot until a bit farther on go into more details of this system here, nor into Kant's derivation of colored races from original whites and short peoples from original tall ones on the basis of climatic environments until we develop the system of anthropology in which it is involved.

It should be noted here-to give the devil his due—that Communism, as an **ism**, rejects Darwinism, accepting the refutations of Kant, Hegel, Haldane, Agassiz, Bowne, Dacque, Dingler, et al. It recognizes the flagrant contradiction between static matter and force, that is, the intrinsic incompatibility of "being" and "causality", substituting for this a dynamic matter endowed with the same **potentiality** for future development as Darwinism without realizing that a mechanical potentiality is a similar contradiction in terms. Mechanical potentiality in both systems would not need time but, if genuine would take no time, would run through its total development instantly. The boy who planned to get the shot out of his loaded gun for future use by pressing the trigger very gently in order to let the shot simply roll out of the muzzle illustrates this situation perfectly. The boy in this instance supplies what is lacking in the mechanism invloved. Potentiality, in short, is an attribute of an entity that can start, stop, and, in general control itself, that is, of personality; **and that is the essential criticism of both Darwinistic materialism and its fellow dialectical materialism.**

In the beginning of Kant's discussion of racial origins and development, which is one of his main contributions to anthropology and genetics, he accepts Buffon's definition for species, namely, the production of

1. In a typical historical illustration of the methodology suggested for biology the great von Ranke begins the first of the nine volumes of his universal history with the initial sentence: Die Erde war bewohnbar geworden und wurde bewohnt, the earth had become habitable and became inhabited, instead of speculating on the origin of man and his environment; and surely there is enough to engage the attention in biology as history and the descriptions of its historical facts, without ruminating too much on what might have been if things had been other than they actually were. Biology as science might and should confine itself to the establishment and description of actual facts leaving biologism to the field of natural philosophy, where it belongs and is subject as such to philosophical criticism and evaluation.

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fertile offspring in miscegenation; which eliminates individuals like the mule, only one of which according to veterinary tradition has ever proved fertile; while, in order to avoid the futile problem of deriving something out of nothing as we have just indicated, he assumes as Hegel did later in his general methodology what he needs as a basis of development, namely that human beings were originally a unit of whites, explaining then the development of different races with respect to color, size, height, et alia on the basis of climate and a technique of which cases like the hoof of the horse and the wingless insects of Darwin above mentioned would be examples. The most recent factor of mysterious, as yet hardly explained mutations, and the observation and direction of some of the progressive changes were not then, of course, technically at his disposal, but we will return to this immediately.

At the Kantian period which in this respect is doubtless the same as today, Kant distinguishes first, the white race; second, the Negro; third, Mongols or Kalmucks; and fourth, the Hindus. In the first rubric he includes the Moors, the Arabs (following Niebuhr), the Turkish-Tartars, the Persians, and all other Asiatics not included in the Asiatic groups already designated. The Huns are included by him in the Mongols while the Negro is from the beginning isolated at home only in Africa and adjacent islands. The inhabitants of the northern icecap together with the Chinese and the Lapplanders reveal with their coal black hair, slit eyes, beardless chins, flat faces, etc. the effect of the frigid zone on the Hunnish type in the course of barely a few hundred years development of a previously well established folk originally from the temperate zone. Finally, and here for the first time in history Kant presents the theory, accepted regularly today, of the origin of the Americans, which we call Indians. On the basis of animal names and ethnological-physiological details he views these as a not quite firmly established type that wandered after crossing the Behring Straits down into North America, and from the Hudson Bay region to Staten Island and vicinity, The above characteristics together with red color, the taciturn behavior and native sensitivity back of these are plainly the remnants of a long residence in cold regions. The long residence in northeast Asia and neighboring northwest America has resulted in the complete development and fixity of the Kalmuck. There are no further indications of any other invasion of America; while the Pacific islands are populated, with the exception of only a few Negroes, with bearded inhabitants. These reveal a sort of feudal government, such as we find regularly with the Malays, on Otaheite Island.

The fundamental reason for assuming as foundation race the white is in itself clear. So far as the Hindus and the Kalmuck are concerned (the olive-yellow which more or less is the foundation of the brown character of the hot countries) neither of these or any of the facial characteristics or well known national character of either of these can possibly be derived from the brown race; and the same is true of the American

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Indian. The East Indian miscegination with the whites produces the yellow half-breeds, just as the American Indian with the browns and the Negro with the whites produces the mulatto. This is regularly revealed in mixtures which show their descent from genuine established reces. The immediate causes for the origin of the different races is described by Kant as follows :

The grounds for a definite evolution of any special part of man, was prepared initially and potentially for any climate and for any nature of the soil, thus in him must reside native manifold germs (the modern genes) in order to adapt him to later residences in the world, there to be developed or restrained as the casc may be. After these preliminaries, Kant passes in review all the human species on earth and assesses purposive factors of the varieties, where the natural ones are not quite adequate, and, on the other hand, the natural ones where the purposive are not perceptible.

Air and sun appear to be the causes which produce an intimate influence upon the breeding power and an enduring development of the germs and capacities—that is, the susceptibility of founding a race. On the other hand special food can produce a breed of men whose native differentiations soon disappear in transpositions or emigrations. What is to remain fixed with the breeding power must affect not merely the preservation of life but rather the source of life. that is, the first principles of his animal structure and movement, what we call today "direct action" on the germ cells as distinguished from "somatic induction", "somatic variation", or "parallel action."

Man, transposed to the frigid zone, must gradually descend to a shorter stature, or loss of height, because, the cardinal power remaining the same, the circulation of the bood takes place in less time, the pulse is also more rapid and bodily warmth greater. In fact, Cranzel found, according to Kant, that Greenlanders are not merely far below the stature of Europeans but also have appreciably higher natural bodily temperature. Even the misproportion between the whole bodily height and the short limbs is quite suitable for the northern environment because of less distance from the heart of these extremities and the fact that in cold weather short individuals are thus exposed to less danger of injury than their taller comrades.[1] Likewise most of the present known inhabitants of the frigid zone are seen to be only later arrivals, like the Lapplanders who are of the same race as the Finns, that is, of Hungarian descent; these have occupied their present seats only since their emigration from east Asia, and yet already in this climate are to a considerable degenerated.

Since a people in the northern regions for long periods is forced to withstand the continuous influence of the frigid zone, still greater changes do and must result. All the forms of development when the body squan-

1 Certain Medical authorities today also affirm that tall individuals are more susceptible to heart disease than and their shorter comrades.

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ders its natural liquids must, in this dessicating realm, gradually be reduced. Hence the germs for hairgrowth become in time suppressed, so that only those are left which are necessary for covering of the head. By means of a natural capacity, the projecting portions of the face which are least of all susceptible of developing a protective covering, suffering as they do incessantly from the cold, become flatter for the advantage of better self-preservation. The puffed out areas found under the eyes, half-closed and blinking eyes appear to be provisions against the dessicating cold of the windy air, partly also as protection against snowblindness, for protection against which the present Eskimos wear snowglasses. These traits all support the thesis as examples of the effect of climate. Thus arises gradually the beardless chin, the flat nose, the thin lips, blinking eyes, flat face, reddish brown coloring, with the black hair, in a word, the Kalmuck visage, which in a long series of breedings becomes so established in the same climate, that it persists when the race later gains new homes in a milder climate. This principle of Kant's serves, as we may see later, to explain cases where Darwinism is at a loss and which, as Hegel says sarcastically for the sake of clarity postpones to the darkness of the distant past, notably as an answer to why evolution can not be observed historically and in the present; why we cannot develop the one-toed horse into the four-toed one from which he came or the wingless insects on the island off the coast of South America back to their original winged stock. Another example is given in the dolphins and porpoises that were formerly hairy land animals that took to the water, shedding their hair and losing their rear legs with the forelegs transformed into flippers as in the case of seals, the latter, however, as amphibians, having retained their hairy, or rather furry, coats.

In defense of his thesis on the migrations of the Kalmucks Kant quotes ancient authority as follows : "Herodotos", he notes, "informs us that already in his day the Argippians, the inhabitants of a land at the base of a mouutain(in which the Urals are apparently indicated), were completely bald and flatfaced, who covered their trees with white material(presumably felt). This picture is found to a greater or less extent in northeast Asia, but especially in their greatest relative proximity in northwest America, starting with Hudson Bay, where it has been noted that the native inhabitants resemble genuine Kalmucks. If, now, we take account of the fact, Kant continues, that animals and human beings must have intermingled passing back and fourth in the northern region between Asia and America (accepting the view of the French Orientalist, J. De Guines in his "*History of the Huns*") and that the Chinese and little by little other peoples of Tartar, Hungarian, and other stocks were driven across the Amur by this race, say, a thousand years before our times, then it is not very far-fetched to believe that this race in question came from the frigid regions of the ice-cap.

What is, however, the most important, namely the derivation of the

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American Indian, as a **not quite stabilized**, blended race, is verified by their stunted hairgrowth on all parts of the body, by its rusty-iron coloring in the colder and the dark copper color in the warmer areas of North America. For the reddish-brown appears(as an effect of the acidity of the air) to be the result of the frigid climate, just as the olive-brown (as an effect of the alkalinegall humidity)is adapted to the hot regions, without arousing at all animated character of the Indian, which is evidence of a partially extinguished or debilitated virility that may be regarded as the most natural (bracing) effect of a cold climate.

The greatest moist heat of a warm climate in a population that has lived long enough in it to lose the results of its place of origin, must, on the contrary show effects that are exactly opposite to those just now discussed; the very opposite of the Kalmuck formations will be produced. The growth of the spongy parts of the body, then, must be increased in a dry hot climate, hence a thick retrousse nose, and sausage lips. The skin must be oily,not merely in order to moderate the too strong exhalation or perspiration but to prevent the injurious inhalation of the foul moisture of the air. According to Edward Ives, an English naval psysician, quoted by Kant the usual diseases of the Indians are constipated gall bladders and swollen livers; their native color is, as it were, jaundiced, and appears to evidence a continuous emanation of bile into the blood, which as a sieve dissolves, disperses, and cools off the thick fluids, at least in the external parts of the body. An aid of nature in this situation or something similar (whose effect is seen on the skin) is furnished through a certain presistent organization to remove it which stimulates the circulation of the blood with a general reduction of the natural temperature, and makes it possible to endure the intense heat of any climate without injury.

We have here now, as Kant suggests, suppositions that at least furnish the ground for holding the balance against other suppositions which find the racial differences so resistant to unification that they perfer to accept the view of many local creations. To say with Voltaire, Kant says, that God created the reindeer in Lappland in order to devour the moss of this cold region and created the Lapplander in order to eat the reindeer is not a bad idea for a poet but a poor one for a philosopher. For good reasons the differing colors of plants are ascribed to the varying deposits of iron in their sap. Inasmuch as all animal blood contains iron, nothing prevents us from inferring that the various colors of races are similarly determined. In this way muriatic acid or phosphoric acid or volatile potassium emitted from the vessels of the skin deposit iron particles red, black, or yellow in the reticulum. In the history of the whites, however, the iron dissolved in the fluids would not at all be deposited, and in that way the complete mixing of the fluids and the virility of this breed of men is manifested. Kant declares, however, that this particular matter is only a casual idea in a field where he is

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not well enough at home to trust himself to make a valid observation.

Our author enumerates four classes of man, under which all of them are to be included. First, the North European high blond, from the moist cold area; second, the copper-red American from the dry cold region; third, the black (Senegambian) of the dry hot region; and fourth, the olive-yellow East Indian of the dry hot area. All of these demand a basic genus for comparison; but we cannot hope to discover anywhere in the present world the unaltered human being, since everywhere the race has been long subjected to breeding conditions which have left their stamp on them. We should choose for the most probable common home a region between the thirty-first and the fifty-second parallel as the earliest habitable region and the most likely one to present the best conditions for survival, with the race most likely to possess unchanged the sum of qualities, and most likely to be an original source, able to serve as a common basis for the later and more developed ones. We must choose, Kant emphasizes, for the original race the one which today reveals the least change in physical qualities; and that means for him none of the special colors but an unchanged white, as the basis from which the various colors and forms have been developed, and for Kant, as recently for Dacque, the development consists in **the irrevocable loss of some character.**

Kant proceeds with an explanation of racial differentiation by accidental environmental causes due to long residence in a given locality, calling attention to difficulties in accounting for defferent races in the same localities no matter what principles of explanation are employed, noting also that also similar climatic conditions nevertheless do not always result in the same racial products. America, for example, in its hottest climates has not produced any East Indian, much less any indigenous Negroes, also Arabia and Persia have not produced indigenous olive-yellow races although these countries in climate and air conditions are especially adapted for producing such results. So far as the first of these conditions is concerned, it may be, Kant says, answered satisfactorily by the fact that when a race has once been subjected to such influences as persist in northeast Asia or adjacent America, a race like the present one involved has been firmly established, it cannot be changed back into another race by further climatic conditions. Only the fundamental conditions are subject to change so that when the germs (or rather genes) have been eliminated, the remaining breeding power is not susceptible of changes. The wingless insects of Darwin and the one toed horse may serve again here as illustrations.

So far as the Negro is involved who is found only in Africa (in fullest perfection in Senegambia) and likewise for the East Indians which were similarly landlocked (except in cases where half-breeds are concerned) the cause may well have been due to the isolating factor of a huge inland sea of which the Sahara is a partial relic, which included also Hindustan, separating these regions from neighboring areas. The region

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which extends from the border of Dourien (an Alpen- like region in southeast Siberia) over Mungaley, Little Bucherey, Persia, Arabia, Nubia the Sahara to Capo Blanco, in an almost uniterrupted connection, resembles largely the bottom of an ancient ocean. The lands in this area form what Busches calls "platform" that is, high and mostly with perpendicularly erected plains in which nowhere do the mountain ranges there ever have a far-extended drop, since the foot is buried in horizontal lying sands. Thus, the rivers, of which very few exist, have only short lengths which end in sands. These regions resemble the basins of ancient seas, in as much as they are surrounded by heights, that are in their interiors level and therefore neither receive nor emit a stream, and, besides the sand, are covered with alluvial deposits of an ancient quiet of pacific ocean. From this it is comprehensible why the Indian character never could take root in Persia and Arabia, which supposably still served as the basin of an ocean when Hindustan, let us say, was already long populated. Similarly we may understand why the Indian as well as the Negro races could remain unmixed with northern blood, cut off as they were by this very ocean. The Negro race in its present condition is far from capable of furnishing the foundation for the various sub-races. We must therefore risk, he says, a history of nature which is a special science, [1] (uncongenial perhaps to the brashness of *Zeitgeist*) which little by little, might advance from suppositions to insights.

The most intense humid temperature of a warm climate must on the other hand in the case of any people(whose most fruitful region is precisely one in which the influence of both is strongest at the time when it is then old enough to establish its type)evidence effects that are indeed precisely the opposite of those manifested in the case of the foregoing.

The loss of fluids by exhaustion or sweating out (on account of the heat of a given region) results as already mentioned in the elimination of the germs for hair-growth, that is, a squandering of the same, except on the head. The skin becomes oily in the effort to reduce the exhaustion; and the black color of the skin can be regarded as a secondary result caused by the deposits of iron particles which are contained in the blood of all animals. These are the special contribution of the perspiring fluids: The growth of the spongy parts of the body increase in a warm and humid climate; hence, as already mentioned, the retrousse nose and the sausage lips of the Negro,who is well adapted to his climate;strong,fleshy, loose-jointed and flexible in movement,warm blooded from earlier miscegenation and of a lazy relaxed nature, which becomes fixed like that of the Hindu in the mutual isolation described.

If we ask again which of the present races is to be taken as having the greatest similarity to the first human branch,we shall be obliged,without prejudice to decide in favor of the whites, on account of the immea-

1. Incidentally, the recent view of Dingler with respect to biology as distinguished from biologism.

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surable perfection of color in comparison with the others. For the race, whose descendants are to be found in all regions of the earth must be the one most adapted initially to the temperate zone; here, the one subject to the conditions of least variation in between both extremes of the causes for changes of color, and we find here from the earliest times, the white race. The other colors can be derived from it,but not the white from any of the other colors. The notion of a bleaching of the other racial colors has no foundation or agents that might be invoked. Interpreting Kant further, we may say that the white race contains all the possible germs, or, genes, for the others which represent modifications and irrevocable, never to be retrieved losses of such factors. In the case of human beings, the other races are adapted to the extreme conditions of life, which the white race cannot now endure as do either the Negro or the Kalmuck; and these when transported to the temperate zones retain tenaceously their physical and mental characteristics, since long established races like the forms of animal life which we find at the end of the branches of Dacque's Darwinian tree, end in stereotypes minus the variations that we find at their beginnings at the trunk. There is no instance to repeat of an advance from one phylum to another except perhaps in the trunk and there are as has been pointed out and no missing links;the attempt to make the transitions between the phyla by means of mutations which do indeed occur and indeed so function does not account for the mutations themselves some of which may be produced by experiments with radiation or other means, but the problem of direction, whether up or down, still remains unsolved. Mutations, too, may be fit for survival without being valuable for progress,that is,purposive advance toward some valuable end.

At the recent annual meeting of the Southern Society for Philosophy and Psychology at which this part of the present paper was read, and in view of no previous similar suggestions known to the writer, the following tentative solution for these traditionl problems was presented for what it may be worth.

In a discussion of various theories of mutations(somatic induction, direct action on the germ cells, somatic variation and parallel direct action) Professor John B. Watson (Behaviorism, p. 1-66 ff.) takes note of the fact that many mutations,instead of being something new or acquired seem rather to be something already existent (latent or apparent) that was previously inhibited in its appearance by some factor that has just been removed, as might well be the case in the mutations produced by radiation. The fixity of the mutant is in a way paralleled by the fixity observed and emphasized by Kant in the case of races that have persisted with characteristics apparently acquired from environments to which they have migrated coming from temperate zones. There is also the traditional Darwinian difficulty with respect to the lack of evolution in historic times, the bears remaining bears, the monkeys monkeys, together with the stereotypes described by Dacque, et alia, the solution of which by Darwini-

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and causes Hegel to refer sarcastically as the attempt to make things clearer by postponing explanation to the darkness of the past; the lack of persistence or inheritance of acquired characteristics(sponsored by ramark) might also be explained, all of these alike by Mendelism as follows :

In experimental breeding of dachshunds, Persian cats, geese song-birds, and goats incidentally in an attempt to establish a phylogenetic habit the present writer has found confirmation of certain apparently pertinent Mendelian principles,especially the relationship of recessives and dominants in inheritance. In dachshunds and cats longhair is recessive to short hair, so that a longhaired specimen of either animal is just as pure as any derived from ancestors only longhaired for indefinite generations, since these recessives are the result of two similar factors in either case.[1] The same is true of the pure dominant but not, of course, of the hybrid-dominants that look just like the pure dominant. In goats the hornless or polled condition is dominant over the horned animal; but in cattle for some mysterious unexplained condition the very opposite is the case.The problem of the practical breeder, often without his being aware of what he is doing, is to establish fixities by the gradual elimination of hybrids though often enough breeders by outcrossing instead of inbreeding keep on producing nothing but recurring hybrids. The types eliminated whether dominant or recessive or dominant-hybrid are lost irrevocably, while those retained are fixed unchangeably. Left to itself a species or a race in a relatively constant environment would gradually eliminate its hybrids with either only pure dominants or only pure recessives left. The case of the American Indian which Kant describes as"not yet established"would be one of those which had not yet eliminated all of its hybrids and term "hybrid" here should not mean a specimen produced by crossing but merely the name for a being possessing original traits later revealed as dominant and recessive.The impossibilty of breeding fourtoed horses from one-toed or winged insects or winged chickens from the wingless, would be explained as the fixities of recessives and perhaps of pure dominants; and this would explain the fixities which Kant had observed and the previously unexplained fixity of the historical types. Instead of the futile attempt to evolve something out of nothing we should have a sort of strip-tease series of changes, the very opposite of the usual evolutionay explanation with its inability to explain satisfactorily the fixed historical types.

1. The writer has also bred and is still breeding a strain of miniature Dachshunds from standard stock that are behaving thus far like recessives here again losing something, that is, weights from 16-18 lb. standards down to 8-10 lbs.

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THE DIFFERENCE BETWEEN GETTING TRUTH AND GETTING WISE

D. LUTHER EVANS

THIS paper pleads for a function of philosophy which has been woefully forgotten. I plead for independent,individualistic, interpretation in the philosophical enterprise. My arguments are frankly those of an iconoclastic interpreter, and not those of an externalistic empiricist.

To interpret things and theories you have to do more than present publicly verifiable knowledge about them: you must also declare what special, internal meanings they privately have for you. When a thinker is an interpreter, he bases his interpretations upon objective truths, but he also respects "the truth which is within him." In other words, the interpretive philosopher is not satisfied until, in the light of his own interests, insights, and ideals, he can appreciate and appropriate what he knows. For the interpreter,comprehension should do more than reflect the characteristics of objects known; it must also reflect the character of the knowing subject. Phonographs can tell the truth, but they do not have the wisdom to choose or cherish what they say.

America, today, has an abundance of well-informed people,but there is a scarcity of people who can individually interpret the information which they possess.Democracy is meaningless in a land where the majority of citizens have neither the wisdom nor the will to formulate and follow their own ideals.

American philosophy is fairly effective in providing a methodology for obtaining objective truth; it is sorely defective, however,in furnishing motivation for the attainment of subjective wisdom. If philosophy is to be a guide and goad for independent interpretation, more philosophers must exemplify, in their own philosophizing, the importance and exuberance of automotive reflection.The philosophical profession needs creative prophets as well as critical professors.Montague expressed this theme when he one time orally declared that"great in vision,poor in proof,philosophy at its best will ever be."

We would be worried if a large number of chemists abandoned their individual, productive research to spend all their time in the logical and linguistic analysis of chemical writings. Yet this surrender of creativity to criticism is widely praised and practiced in present-day philosophy.

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However necessary and valuable analytical inspection of the propositional precipitates of philosophizing may be, it is no substitute for producing new and original propositions. The playwright, Ben Hecht, put the situation bluntly when he asserted in his autobiography that "today, philosophies, not philosophers, do all the talking."

Plato, Descartes, and Hobbes are not great names in philosophy because their doctrines became famous objects of philosophical exposition. They are considered to be leaders in the history of human thought because, in their own time and from their own insight, they opened up new philosophical frontiers.A fumbling performer on the piano or violin can often feel the vitality of music more intimately than an erudite evaluator of musical theory. Logical analysis can no more grasp the livingness of knowledge than the dissection of a cadaver can catch the dynamic essence of life. Professionals in the theater do not call critics of the drama,dramatists. Professionals in the arts do not call critics of art, artists. I wonder why professoinals in the philosophical vocation call critics of philosophy, philosophers.

The lack of individualistic interpretation in contemporary philosophy is understandable when one remembers what the dominant purpose of philosophers has been during the last sixty years. Since the commencement of this century philosophical reflection in America has been mainly concerned with freeing philosophy from the vices and validities of subjectivism. The realists, with their abstractive methodology, detached the contents of consciosness from its activity. The idealists, with their speculative methodology,submerged the individual knower in an all-embracing universal Mind. The pragmatists, with their preconstructive methodology, adapted the knowing self to environmental circumstance.It is not strange that believers in subjectivity, finding no encouragement in the ruling theories of epistemology and ethics,have resorted to irrational and irresponsible kinds of escapism to satisfy their desire for independent indivduality.

The prevailing present-day philosophies find their justification in principles which are essentially non-philosophical. The realist's logic reflects the tenets of mathematics; the idealist's logic reflects the formulas of historicism; the pragmatist's logic reflects the patterns of biology.Very few American philosophers assert that philosophy is an autonomous activity, with a logic intrinsically its own. Contemporary philosophers are more concerned in being scientifically respectable than in being philosophically self-sufficient. Present-day interpretive philosophy is as impeded by scientism as past inductive philosophy was hampered by scholasticism.

I do not deny the objectivist's right to set up his own criteria for apprehending external existence. I readily admit that their polemics have largely freed the knowledge of outward objects from spurious romanticism and superstitious religiosity. My quarrel is with radical logical empiricists who, in their zeal for objectivity, have employed over-simplified con ceptions of the knowing process. I have no objection to the analytical

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abstractionist who methodologically pays special attention to the cognitive features of consciousness. My complaint is directed againtt the objectivist who transforms methodology into psychology, and who, in his fallacious transforming procedure, removes from philosophically legitimate knowledge all emotional and volitional components. I believe, with F.H. Bradley, that, "if experience is to stand, it must take into account all sides of our being."

This brings me to a conception of philosophical knowledge which needs reaffirmation today. It is the age-old, etymological, verbal definition which pointedly presents philosophy as *the Love of Wisdom*. It may be a tautology, but it clearly defines philosophy as the activity of a person. When you get truth, you apprehend objects as they externally exist; the modificatory influences of mind are abstracted from the knowing process. When you acquire wisdom, you individualistically interpret outwardly known objects in the light of their special meanings for you. Truth is best expressed in a language which is common and intelligible to all observers. When interpreters utter wisdom, everybody speaks "in his own tongue."

Truth is a property of propositions; wisdom is a property of persons. Statements are true or false; selves are wise or foolish. When you are wise, you know how to personally endorse, enjoy, and employ the ideas which empirical and logical experience have shown to be true. The love of wisdom is a supplement to, not a substitute for, knowledge of the truth. As the adage in the ancient *Book of Wisdom* advises, "Get wisdom, but, in all thy getting, get understanding."

The objectivist uses the logical techniques of *Analytics*, *Semiotics*, and *Pragmatics* in his examination of truth. I suggest the logical device of *Personalistics* in the exposition and evaluation of wisdom. The goal of *Personalistics* is not to validate the trueness of the known, but to vindicate the wiseness of the knower.

The proponent of *Personalistics*, as a methodologist, does not care whether his technique is explained mentalistically or behavioristically; he only insists that epistemology give full and fair attention to the knowing agent in a philosophy of experience. He still believes that there is epistemological significance in Plato's *Nous*, Berkeley's *Notion*, Kant's *Noumenon*, and Husserl's *Noesis*. The personalistic interpreter does not want philosophy to become *Hamlet*, with Hamlet barred from the stage.

I suggest four fundamental principles for explaining and evaluating the wiseness of subjective thought. I call them the principles of *Dignity*, *Totality*, *Integrity*, and *Generosity*. I submit them as personal interpretations, and not as verified truths. If you do not approve them, do not call them false; call me foolish.

By the *Principle of Dignity*, I mean that a person has self-importance if he has functions or properties for which he alone is responsible. I find dignity in human selfhood by virtue of the egocentricity of knowledge. In the first place, the knower is a person of self-importance because realities

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wh ch far transcend his existence in time and space can be embraced and enjoyed in his individual mind. It is not strange that a man would give the world for his soul, for, without a soul to know the world, he would have no world at all. In the cosmos of his consciousness he is master of all he surveys. We have reason to believe that there is matter outside our minds,but,if we do not mind the matter,it does not matter,if there is.The realist, with his logic of external relations, has convincingly shown that things can have being without being in mind, but he has not shown that things can mean anything, if they do not mean something to somebody. When it comes to meaningful reality, the poet, Alfred Noyes, was wise when he declared that"the outward realm is but a scroll of worlds within the soul."

The individualistic interpreter, in the second place,possesses personal dignity because he can systematize the meanings he appropriates around a central, dominant, self-determined ideal. As Blanshard points out, in cognizing the outside world the knower achieves "an ideal set up by his own character." Bergson asserted that the materials of intelligence are "melted, mixed, and solidified into new ideas by the creative mind." Santayana defined the epistemological problem as the transmutation of the externally given datum into "a flame of passion." Royce held that man's conception of reality was always preceded by a personal interpretation as to the way reality ought to be conceived. The categories of objective explanation may reside in outward existence, but the categories of subjective interpretation dwell in the inward mind.

You cannot eradicate the influence of categorical, psychological determinants by calling them conditioned reflexes, habitual responses,or cultural infiltrates. Psychical predispositions may be vicious prejudices to the objectivistic conformist; to the creative subjectivist they are privileges and prerogatives. Without individualistic categories of interpretation intellectual independence is a futile fancy.

The *Principle of Totality* refers to the complexity and comprehensiveness of the knowing process. The practicer of personalistics doesn't find any psychological sanction for separating experience into cognitive,emotive, and connative components. Each and every element of experience is, as Whitehead asserted, "the concrescence of many potentials." Northrop, in his notion of the "esthetic continuum," also affirmed the oneness and wideness of the experiential activity. For the interpretive philosopher, religion, art, music, and literature, no less than science, furnish man with basic knowledge for his interpretations. To the interpreter, who is concerned with meaningful experience, the deliverances of mythology, mysticism,and metaphysics are immediately more important than the disciplines of mathematics. Wordsworth summed up the plight of our intellectually sterlized minds in his lament that "little we see in Nature that is ours;we have given away our hearts, a sorry boon."

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Logical empiricists have no faith in the epistemological externality of value because the basic constituents of their knowledge systems are valueless sense data. It is not strange that they relegate axiological experience to the emotive realm of "nonsense." Only when they realize that sense perception is not, actually, an exclusively cognitive process, but an activity fraught with force and feeling, will they even try to discover vitality and value in their data. Whitehead was pleading for objective science, and not for subjective speculation, when he argued for the merits of "feelingful science."

The *Principle of Integrity* is pertinent because interpretation always reflects the quality of the interpreter's ideals. When analysis occurs the resultant is not greatly affected by the analyzer's philosophy of moral values. When appreciation occurs, the appreciator's standards of ethical excellency are extremely consequential. Scientists and scholars frequently cite the Biblical declaration that "the truth will set you free." What the author of this famous dictum actually declared was that only men who believed in him, who absorbed his spirit of purity, sincerity, and charity, could experience liberating truth. Editors and jurists are expected by the public to base their pronouncements upon empirical fact, but, in pronouncing their views, they also expected to include their most conscientious interpretations. If philosophers are to receive and deserve popular commendation, they must have a sound methodology for the acquisition of objective truth, but they must also have strong motivation to tell honestly and freely what this acquisition means to their own private minds.

The *Principle of Generosity* operates when a person willingly and gladly performs an unselfish act. An interpreter exemplifies this principle when, out of enthusiasm for his inner, meaningful experiences, he shares them spontaneously with other minds. He is equally magnanimous in permitting other individuals to express freely and frankly their fondest interests and ideals.

When the subjectivist tells to others his inmost insights, he is not trying to cooperate with others in the building of cultural or social ideological systems. He respectfully and gratefully leaves to objectivists the construction of philosophies of nature and civilization. When the individualistic interpreter speaks his mind, he does it with the abandon of a creative painter or poet. The truth value of his individualistic interpretations for an all-inclusive, over-all philosophy must not be ignored, but it represents a question which empirical objectivists, and not interpretive subjectivists, must decide.

When interpreters share their inner reflections the result is more than an extension of scholarship; it is also an enhancement of fellowship. When people reciprocally and generously pool together their deepest antipathies and aspirations they enter into the kind of association which H. B. Alexander called "the Living Understanding of Comrade Minds." They do not

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join Royce's monistic universalistic "Community of Interpretation", they join a pluralistic, individualistic *Communion of Interpreters.* The only bond is a mutual agreement that, when it comes to declaring personal insights and ideals, every member has the right to a hearing.

Objective observation can never discover the mystical intimacy of trusting and trustworthy souls. To realize the reality of communion, you have to have the empathetic and sympathetic insight into other minds which is called *Telepathy* by Bergson. *Love* by Radhakrishnan, and *Inter-subjectivity* by Husserl,

When thinkers investigate Nature's logically discernible regularities, they must recognize the Correspondence and Coherence theories of Truth, but a Creative theory of Wisdom is imperative, if they are to anticipate imaginatively the novelties of Nature. A revolutionary age, like ours,calls for minds which can truly apprehend the principles of stability, but the significance of stability can only be wisely appreciated by interpreters who have intimately and intuitively felt the unrest of revolution.

Philosophy, at its fullest, must be a living reflection of, as well as a logical reflection on, the creativity of the cosmos.

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THE PERCEPTION THROUGH THE COOPERATION OF THE SENSES

L.P.N. SINHA

GEORGE Berkeley tries to establish a theory of perception, namely vision alone does not perceive an object and, instead, vision and touch jointly perceive an object. e.g. when we look at a table, vision perceives lights and colours only (*Philosophical Commentaries*, Nelson Edition, 1948, No. 226) but it does not perceive solidity (*PC* No. 106), extension etc. (*PC* No. 35); and instead touch perceives them; hence as vision perceives lights and colours and touch perceives the other sensible qualities, e. g. solidity, extension etc., they can perceive the table only jointly. This can be illustrated with Berkeley's own example. He says :

> Gold is a Metall, Gold is yellow; Gold is fixt, Gold is not a stone. (*PC* No. 793)

Now vision can perceive colours of the gold only; gold, however, is a metal and hence it is a solid; also gold is fixt, i.e. it has extension; but vision cannot perceive the solidity, also vision cannot perceive extension (*PC* Nos. 35, 106, 174 and 196), and instead it is touch that perceives the solidity and again it is touch that perceives extension. Thus as vision perceives colours of the gold and touch perceives the solidity, extension, etc. of the gold, it is vision and touch which jointly perceive gold.

Let us look at a toy : now vision perceives lights and colours only and it cannot perceive its heaviness, size, etc., instead, touch perceives them. This means that not vision alone but vision and touch jointly perceive a toy.

Even an expert's eye cannot perceive a Johannesburg gold or a Burma pearl because his vision reveals to him its lights and colours only and not the tactile qualities; it is his touch that reveals to him the tactile qualities of the Johannesburg gold or of a Burma pearl; hence jointly by his vision and touch he can perceive the Johannesburg gold or a Burma pearl.

In the case of a rectangular object, say, a solid piece of silver also, it is both vision and touch which jointly perceive it. Since vision will perceive lights and colours only; perhaps vision may perceive even its length and breadth (*PC* No. 108); vision, however, will not perceive its solidity or depth (*PC* No. 106); hence vision cannot be said to perceive silver unless it perceives the solidity or depth. The solidity has been defined by Berkeley as follows :

> If any one ask what solidity is let him put a flint between his hands & he will know (*PC* No. 78)

After defining solidity, Berkeley points out that touch perceives the

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solidity or depth(*PC* No. 840).This means that vision and touch together perceive a rectangular piece of silver.

Let us suppose two pots of the same size and colour but one containing hot water and another containing cold water. And if a stranger is asked to find out which one contains hot water and which one contains cold water, he cannot do it by his vision alone; however, he can do it by his vision and touch both.

Berkeley further clarifies the perception through sight and touch with the help on Molyneux's blind observer, who later on got sight (*A New Theory of Vision*, 1709, S. 132). Molyneux's blind observer (when he was blind) distinguished between a cube and a sphere by touch alone; but on getting sight, he failed to distinguish between them at once; however, gradually he learned to distinguish between them by comparing his previous tactile experience with his new visual experience. Even if it is accepted that Molyneux's observer gradually learnt the use of sight after he got it, the fact remains that his vision can know lights and colours only; it is his touch and not his vision that can know the solidity, extension, etc. Hence he can perceive the sphere or cube through vision and touch both.

Later on Berkeley's confidence in the theory of perception through sight and touch grew stronger, and he confirms this theory in *The Theory of Vision Vindicated and Explained* (1733).

Professor G. Revesz supports Berkeley's theory of cooperation between visual and tactile senses. He says:

> .....the perceptions of the visual and the tactile senses are related to the spatial nature of the external objects, with the result that, inspite of the phenomenological heterogeneity correlations become established between the impressions conveyed by the two senses..... (*Psychology and Art of the Blind*, Wolff's Eng. *Trans.*, 1950,p.30).

Like Professor Revesz, Professor Ritchie also accepts Berkeley's theory of co-operation between sight and touch,and he thinks that vision in co-operation with touch gives primary experience:]

> .....primary experience is.....that of grasping and handling and being mutually involved in things. We are both active and passive, and vision becomes genuine experience, not just a play of lights and colours, only if it is involved in the realm interaction,... (*Studies in the History and Methods of the Sciences*, 1958, p. 5).

Besides the co-operation between sight and touch Berkeley mentions the cooperation of taste and smell (*PC* Nos, 137, 138 and 241). It would be clear from the following illustration. In taking tea or coffee or liquor two senses come in—smell and taste, and not just one sense, say, taste; we can easily verify this: when we taste them with a clip on our nose, we sense no smell, but when we taste them without a clip,then sense of smell comes in. (The diagnostic sense is smell, and not taste, in the strict physiological meaning. The elaborate techniques of the professional's tasting of wine and other liquors, including 'tea-tasting' show this clearly).

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Berkeley also mentions the co-operation of touch and hearing (*PC* Nos. 216, 787 and 861). For instance, a blind man combines his hearing with his touch, as when he avoids jumping into a well by hearing the echo of his steps. But whereas a blind man may or may not combine his hearing with his touch, the sighted individual can hardly avoid combining his vision and touch. (Reference regarding the cooperation between touch and hearing can be found in *HMS* pp. 209-10, as well).

Berkeley also mentions the co-operation between three senses, e. g. vision, hearing and touch (*NTV.* S. 46). For instance, on seeing and hearing a friend singing, the observer feels as if he himself were singing. But it is not necessary that a sighted man must always combine his hearing with his touch; this he may or may not do; on hearing an actor singing on the screen, for instance, a man does not always necessarily feel as if he were singing.

Berkeley also mentions the cooperation of vision, touch, sound and taste (*PC* No. 240). This can be illustrated as follows: Suppose a sighted individual is taking bath sitting under a water pipe; his vision conveys to him the colours of the water; while taking bath, he feels the water as hot or cold; the water falling from the pipe produces some sound as well; lastly, if he is careless, some drops of water enter into his mouth and he tastes these drops; thus in his case there is the cooperation of the four senses.

Berkeley also admits the cooperation of all the senses; for instance, in knowing an apple as sweet or sour, he says all the five senses,e.g.sight touch, taste, smell and hearing are used (*The Principles* S. 1). . It can be clarified through a common illustration as well. When we taste a plum pudding, we use all our senses—e. g. taste (pleasant or unpleasant), smell (for the diagnostic sense is smell in the strict physiological meaning), (we look at pudding), touch (when we eat something, touch automatically comes in), and hearing (noise of plates and spoons).

However,it is not at all necessary that there must always be cooperation between two or three or four or five senses. Since the senses are used by the individual to explore a particular perceptual situation,the number of the senses needed to explore it can be decided by him. An individual can explore a particular situation by combining his different senses or even by one sense, As Berkeley says:

> No sooner we hear the words of a familiar language pronounced our ears, but the ideas corresponding thereto present themselves to our minds:in the very same instant the sound and the meaning enter the understanding: So closely are they united that it is not in our power to keep out the one, except we exclude the other also.We even act in all respects as if we heard the very thoughts themselves (*NTV*, S. 51).

Here Berkeley throws out an hint that 'hearing' forms an autonomous realm. but it remained an hint only. Any way the auditory sense as forming an autonomous realm would be clear from this illustration.

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When a stranger hears a yellow hammer (a common song-bird in Scotland) whistling its traditional 'A little bit of bread and no cheese',he may think that it is a child that speaks'. But if he stops and listens carefully, he will hear the bird repeating the phrase over and over again without any variation. Also if he listens carefully, he will recognise that, as in all bird sounds,there are no genuine human consonants in it but only vowel sounds, not 't', 'b' or 'd' and not really 'ch' or 's'. Thus in the case of bird song, the listener, purely by listening, can distinguish it from human speech,if he tries.And only if he is careless does he make a mistake.Similarly a blind man can also form an autonomous realm of the sense of hearing and, by using his sense of hearing only (or mainly),can learn the work efficiently. Any other sense(except perhaps sight only,if Berkeley is accepted)can form an autonomous realm.For instance, touch forms an autonomous realm, as when a blindman distinguishes a cube from a square

Abbreviations used

PC—Philosophical Commentaries.
NTV—An Essay towards a New Theory of Vision.
HMS—Studies in the History and Methods of the Sciences.

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DUALISM AS A PRESIDING PRINCIPLE IN SOME MAJOR INDIAN MASTERPIECES

ALBERT VAN AVER

INTRODUCTION

ACCORDING to the *Encyclopedia Britannica*, dualism[1] is "a philosophical term applied to all theories which attempt to explain facts by reference to two existent principles..."[2] *The Oxford Dictionary* defines it as "a theory or system which recognizes two independent principles... The doctrine that mind and matter exist as distinct entities...The doctrine that there are two independent principles, one good and the other evil."

An important aspect of the definition of dualism is the antithetical nature of the two principles, though when these principles manifest themselves in the human personality it is not possible to discern a rigid demarcation between them. On the one hand, the "lower principle" manifests itself as impulse and desire; on the other hand, the "higher principle" manifests itself as an "inner check" upon our impulses and our desires; but these two forces are opposites. "The inner check," says Paul Elmer More, "is not the mere blocking of one impulse by another which is a quality of the confusion of the flux[3] itself, but a restraint upon the flux exercised by a force contrary to it."[4]

The fact of dualism is universal and our awareness of it is immediate[5] and intimate. We do not have to turn to the "great creations of imagination and reason to observe the law of dualism..." We may look into ourselves. There we will find "an impetuous personal self-will and that

1. 'The term dualism appears to have been first used by Thomas Hyde in his DE RELIGIONE VETERUM PERSARUM (1700).' James Mark Baldwin. DICTIONARY OF PHILOSOPHY AND PSYCHOLOGY (New York, 1901). p. 298.
2. ENCYCLOPEDIA BRITANNICA, Eleventh Edition. vol, VIII p. 614.
3. 'The sum of desires and impressions we call the great self-moving, incessant flux.' (Paul Elmer More. 'Definitions of Dualism.' (THE DRIFT OF ROMANTICISM. SHELBURNE ESSAYS, 8th Series) (Boston.1913).p. 247)'There is also,' 'says More,' that within man which displays itself intermittently as an inhibition upon this or that impulse, preventing its prolongation in activity. and making a pause or eddy, so to speak in the stream, This negation of and flux we call the inner check.' LOC. CIT.
4. IBID.. p. 248.
5. 'The spiritual positivist will start from a fact of immediate perception--from the fact namely in the breast of the individual of a principle of vital control (FREIN VITAL)...' Irving Babbitt, ROUSSEAU AND ROMANTICISM (Boston, 1919), p. 153.

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will to refrain which is the submission to a deeper self,"[6]

In general we may say that the "lower self" belongs to "nature"and that the "higher self" belongs to God. The lower part is related to the animal kingdom;the higher part to the human or the"ultimately divine."[7] As Robert Shafer says: "...man is obviously, indubitably something more and other than an animal, and it is this difference, this otherness,in terms of which he characterizes himself as a human creature, and which to him is the crucially significant fact about himself."[8]

Dualism, then, if it is not to be confused with"monsim,"[9] rests upon the assumption that man is everything that the animal is and something else besides and that that additional quality constitutes his essential humanity or "divinity". Furthermore, as an operating principle, dualism is coeternal with the existence of man, and coeternal with the existence of God, for, from a religious point of view there never was a moment in the history of man or nature when man was not conscious of the existence of God. Says Jacques Maritain:

> We know that a state of pure nature,one in which God *ex hypothesi* had abandoned men to the sole resources of the activities of his mind and will,has never existed.From the earliest times God willed to bring to the knowledge of man things far in excess of the requirements of any nature that ever was or ever could be created.He revealed to them the depths of His divine life,the secret of his eternity.[10]

The "depths of the divine life, the secret of His eternity"manifested themselves in man's conscience, the spiritual synonym of the higher self. But evil is in the heart of the individual too. From these antipodal forces

6. Paul Elmer More, 'The Forest Philosophy of India' (STUDIES OF RELIGIOUS DUALISM, SHELBURNE ESSAYS 6th Series) (New York. 1909). p. 25. Although the best evidence that dualism is the fundamental fact of existence is to be found in personal experience, literature and religion offer magnificent illustrations. One of the best, according to Paul Elmer More, is the story of Jesus at Gethsemane.
7. Irving Babbitt refers to the distinguishing quality of man, that is 'the will to refrain' as a specifically human quality, but he does not deny the divine relationship of the human and divine; '...what is specifically human in man and ULTIMATELY DIVINE is a certain quality of will that is felt in its relation to his ordinary self as a will to refrain.' Irving Babbitt. DEMOCRACY AND LEADERSHIP Boston, 1924), p. 6. (Caps mine)
8. Robert Shafer CHRISTIANITY AND NATURALISM, ESSAYS IN CRITICISM, SECOND SERIES (New Haven, 1926), p. 290. 'There has ever been.' says Shafer again, 'a war within ourselves; Impulses have pulled us in contrary directions, and we have ventured to ascribe a divine origin to some of these. while others we have stigmatised as base, wrong or sinful.' IBID,. p. 258
9. The OXFORD DICTIONARY defines monism as follows: 'A metaphysical system based on the assumption of a single ultimate principle or kind of being instead of two or more, opposed to Dualism and Pluralism in various applications. 'A general name for those theories which deny the duality (i. e. the existence of two ultimate kinds of substance)...
'The doctrine that there is only one Supreme Being, as opposed to the belief in a God and an Evil Principle as co-ordinate powers.'
10. Jacques Maritain, RELIGION AND CULTURE (London, 1931), p. 8.

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has emerged the doctrine of the two selves—or dualism."[11]

THE RIGVEDA

The conception of dualism finds its earliest expression in the *Rigveda* which, according to R.T.H. Griffith, is probably, "with the exception of the Egyptian monumental records and papyrus rolls, and the recently discovered Assyrian literature...the oldest literary document in existence.[12]

No doubt when man first began to worship he was not fully aware of the higher self as a restraining power though, as Jacques Maritain pointed out, the "Eternal" was not far from him. In his fear half mixed with awe he worshipped and propitiated outer forms with sacrifice and ritual, "but gradually the worship and marvel of the world are subdued to the heart of man."[13] This subdual was"a slow process of absorption... corresponding to the growth of introspection and self-knowledge."[14] At first prayer"was nothing more than the customary plea for wordly honor and success, but with time its meaning or intention changed, and it come to express the hunger of the soul to feel within itself the fullness of the miracle of being."[15]

But before the worshipper could feel the "miracle of being," could satisfy the hunger, he had to transcend the earth, for the earth was a weight fettering the soul and blinding his vision of God, so that dualism has its genesis in the aspiration of man to leave the earth beneath his feet: "Aha ! this spacious earth will I deposit here or there....."[16] These words are a simple declaration of hope and determination of the worshipper to overcome the earthly restrictions, and in a sense they are the spiritual antecedent of Jesus' exhortation to the devil to get behind him, for the voice of the worshipper supplicates: "Loose me from sin as from a band that binds me..."[17] "Move far from me what sins I have committed..."[18] "Cast all these sins away like loosened fetters... :"[19] And with full consciousness of a power higher than himself, though with humility,

11. Pratt defines a variety of dualisms. This study most nearly conforms to what he calls 'Idealistic Parallelism.' James Bissett Pratt, MATTER AND SPIRIT (New York, 1922), p. 22.
12. THE HYMNS OF THE RIGVEDA (R.T.H. Griffith, translator) (Benares, 1920), vol. 2. p. vii. Griffith adds a pertinent note: ' 'The Vedas'are considered to be of divine origin and to have existed from all eternity, the Rishis or sacred poets to whom the hymns are ascribed being merely inspired seers who saw or received them by sight directly from the Supreme Creator.' (IBID., p. v.) Griffith further indicates that 'some of the hymns of the Rig Veda are rather Indo-European than Hindu...representing the condition of the Aryans before their final settlement in India.' (LOC. CIT.)
13. More, 'The Forest Philosophy of India,' p. 7.
14. LOC. CIT.
15. LOC. CIT.
16. THE HYMNS OF THE RIGVEDA, vol. 1, p. 564
17. IBID., p. 295.
18. LOC. CIT.
19. IBID., vol. 1, p. 552.

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he implores: "Cast off like cords that hold a calf, my troubles: I am not even mine eyelid's lord without thee."[20]

The desire to smite the earth is more that a poetic conception. It is a religious conception, the thirst to overcome the bondage of the body, the earthly trammels, and to reach God: "In one short moment will I smite the earth in fury here and there..."[21] Obviously, the earth, matter, is a barrier which the spirit must overcome.

The genesis, again,of the conception of dualism is the desire to transcend all that falls within the orbit of one's comprehension—even to transcend heaven and earth. The following words are not a boast: they are a statement of appreciation to a higher power which has helped the worshipper to transcend his limitations: "The heavens and the earth themselves have not grown to one half on me..."[22] Devoid of symbolic attire and the heavy dress of emotion,the words would seem to mean that conquest of self, issuing in awe of the creator, has given the worshipper a sense of security and power.

There are two realms of being: one of God, the other of the world and all that is in it. The worshipper of the *Rigveda* expresses this universal, religious conception in the simple phrase:"He of whom all this world is but a copy..."[23] The duality of existence could hardly be better expressed, and what is true between the world and God is also true between God and man, for man is but an image of God.

The doctrine of dualism does not mean that life in general is divided into two equal shares. Sometimes—very infrequently—a man is all God (in his mystical attainment), when he has achieved a complete mastery over himself and thus in this life or the next effected a union between himself and God. (Other times the union may very well be with the powers of evil.) For the worshipper in the *Rigveda* man, in his humility, was only a **fraction** of the celestial circumference: to complete the circle, a life of strenuous self-direction and discipline lay ahead: the perfection of the divine personality:

> So mighty is his greatness; yea, greater than this is Purusha.
> All Creatures are one-fourth of him, three-fourths of eternal life in heaven.
> With three-fourths Purusha went up; one-fourth of him again was here.[24]

Here we have the difference between the natural and divine in man reduced to a numerical relation; but the moral is nevertheless there: that as Purusha can ascend, so can man.

> He who fixed fast and firm the earth that staggered, and set at rest the agitated mountains.
> Who measured out the air's wide middle region and gave heaven support...[25]

20. IBID., p. 295
21. IBID., vol. 2. p. 564
22. IBID , p. 563
23. IBID., vol. 1, p. 273
24. IBID., p. 518
25. IBID., vol. 1, p. 273

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O mighty Varuna now hereafter, even of old will we speak forth our worship.

For in thyself, invincible God, thy statutes ne'er to be moved are fixed on a mountain.[26]

In these words we have evidence that the worshipper in the *Rigveda* had a mature conception of an almighty God, and in the following verse we have further evidence that he had consciousness of his own spirit and its relation to a power higher than itself: "Ye thoughtful men, inquire within your spirit whereon he stood when he established all things."[27]

That consciousness is evidence of dualism.

THE UPANISHADS

By the time of the *Upanishads* [28], the conception of God has become the conception of "Self." In the period of the *Rigveda*, God is first felt as an external, awesome force, but gradually his spirit moves in, or the spirit of man moves out to meet him,until there is felt a mutual relationship between man and God, always, in Hindu philosophy especially,[29] with the responsibility laid upon man to take the initiative.In the *Upanishads* this kinship to God is felt as an inward reality, and even the attempt to explain the beginning and origin of life is in terms of this inwardness:[30]

In the beginning this was Self alone, in the shape of a person (Purusha). He looking round saw nothing but his Self. He first said, 'This is I'; therefore he became I by name. Therefore even now, if a man is asked, he first says,'This is I,'and pronounces the other name which he may have. And because of all this, he burnt down all evils, therefore he was a person.[31]

This passage suggests that the creative principle known as "Self" or

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26. IBID , p. 295.
27. IBID., vol, 2, p. 497. Even as the Hebrew God said to Job: 'Where wast though when I laid the foundations of the earth ? declare, if thou h ıst understanding.' JOB, 38:4.
28. According to Paul Elmer More the central theme of the UPANISHADS is dualism, which is expressed in them as a commonly felt truth of humanity: '...for the truth of the Upanishads...one might look in the vivid consciousness of a dualism felt in the daily habit of humanity: adding---with no temerity, no doubt---that the degree of clearness with which this dualism has been perceived marks the depth of any religion or philosophy.' More, 'The Forest Philosophy of India,' pp. 17-18.
29. The Hindu does not rely upon divine grace for coming to his fullest realization of 'Self,' but relies mostly on his own 'will'. For an elaboration of this view, see More, 'The Forest Philosophy of India,' p. 39.
30. Regarding the inwardness and subjectivity of the Hindu conception of God, Paul Elmer says: 'It would be very hard to exaggerate the importance of this discovery, made so many years ago in the forest of India, that the eternal and infinite expectation of the soul is not to be sought in submission to an incomprehensible and inhuman force impelling the world, nor yet in obedience to a personal God, but is already within us awaiting revelation,is in fact our very Self of Self.' (IBID., p: 31)
31. THE UPANISHADS (SACRED BOOKS OF THE EAST, F. Max Muller, translator and editor) (Oxford, 1900), vol. 15, p. 85.)

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"God" identifies itself with, or related itself to, the personality of man : but it was in **himself** that man felt the existence of Self. Therefore the name of Self.The last sentence is significant because it suggests that only because the person had"burned down all evils."had followed the path of righteousness, had he come to know Self—or God.[32]

The realization of Self depends upon the "good life," and for the dovotee,living an ethical life means the suppression of the senses and the cultivation of the spirit. Such a life of spiritual devotion is the path not only to goodness but also the avenue to knowledge. "Behold, the fear of the Lord, that is wisdom," says the Hebrew. The Hindu has a more critical and experiential approach: "Let men worship him as Self.....This self is the footstep of everything,for through it one knows everything.And as one can find again by footsteps what was lost, thus he who knows this finds glory and praise."[33] The higher element of dualism, then, is not only a power that gives morality;it is also a power that gives knowledge,though not without beatific reward.

The conception of Self as dealt with in the *Upanishads* is not abstract or metaphysical,though it is spiritual. Although it is a creative force, it is a force which invites the affection, love, and reverence of the worshipper:

> And if one were to say to one who declares another than the Self dear, that he will lose what is dear to him, very likely it would be so. Let him worship the Self alone as dear. He who worships the Self alone as dear, the object of his love will never perish.[34]

It would appear, then, that Self is not a cold abstraction but a God of love. Does it follow, since Self is an integral element of the total personality, that when one loves oneself one loves God and when one worships God one worships himself ? In a sense, that is true; but it must be remembered that it is the **higher** and true Self one is invited to love and respect, for "if one were to say to one who declares another than Self dear, that he will lose what is dear to him, very likely it would be so." Indeed, "Thou shalt have none other gods before me" is also an Indian conception.

That one must distinguish the true from the false is evident from the following passage. The burden is on the individual to worship God and to be careful not be be serving his lower self while under the illusion that he is serving his higher Self:

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32. According to Helen White, knowledge of God is the recognition of dualism as a reality---the achievement resulting from a dualistic operation: '...if the spirit be essentially unknowable to the flesh, how is the soul of man to lay hold upon reality ? Certainly not through the senses, for they have nothing of kindred nature whereby they may hold upon the spirit;certainly not by routine operations of the reason,for the best that may be achieved by their agency is a scientific or philosophic generalization or analysis of material derived from the senses. How then is man to know God ? By that in which he is like unto God.' Helen White, THE MYSTICISM OF WILLIAM BLAKE (Madison, 1927). p. 62
33. THE UPANISHADS, vol. 15, p. 87.
34. IBID., p. 88

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Now if a man departs this life without having seen the future life (in the Self), then that Self, not being known, does not receive and bless him, as it the Veda had not been read, or as if no good work had not been done. Nay, even if one who does not know that(Self), should perform here on earth some great holy work, it will perish for him in the end. Let a man worship the Self only as his true state. If a man worships the Self only as his true state, his work does not perish, for whatever he desires that he gets from that Self.[35]

The necessity of knowing and serving the true Self is laid down as a dogma, for "even if one who does not know that (Self) should perform here on earth some great holy work, it will perish for him in the end." This admonition does not have a denominational or canonical meaning, corresponding to what we find in Christian theology, in which varying sects believe that each sect respectively has a monopoly upon truth—that is, it does not mean that if you do not warship my God you are not likely to be blessed. It means, rather, that one has to make a choice between two loyalties and that if one chooses to serve the wrong master, sooner or later, in this world or the next, he will have to come to terms with his real master:

Those who depart from hence without having discovered the Self and those true desires,for them there is no freedom in all the worlds. But those who depart from hence, after having discovered the Self and those true desires, for them there is freedom in all the worlds.[36]

This freedom is achieved through the effort of the will:[37] "Now man is a creature of will. According to what his will is in this world so will he be when he has departed this life."[38]

Although the human being's ultimate destiny here or hereafter depends upon his will, he is aided toward his salvation and in his quest for immortality by the presence of God in his heart:

That God, the maker of all things, the Great Self, always dwelling in the heart of man, is perceived by the heart,the soul, the mind; they who know it become immortal.[39]

Indeed, God is a constant presence[40] in the heart of man. He is the best Self—the "Great Self"; but man is not all Self,for he is not all God. There is another element in him (corresponding to the phenomenal world at large) which goes by the name of Nature:

Some wise men, deluded, speak of Nature, and others of Time as the cause of everything; but it is the greatness of God by which the Brahma-wheel is made to turn[41]

35. IBID., p. 90
36. IBID. vol. 1, p. 127.
37. The problem of the will is identical with that of dualism. As Irving Babbitt says: 'The whole problem of the will is inextricably bound up with that of dualism The true dualism I take to be the contrast in man between two wills...' Babbitt. DEMOCRACY AND LEADERSHIP, p. 319.
38. THE UPANISHADS, vol. 1, p. 48
39. IBID. vol. 15. p. 253.
40. Regarding the constant presence of God in the heart of the individual Paul Elmer More makes an interesting comparison between Christian and Indian thinking: ...whereas in Christianity this present and entire identification of the human soul with God is sporadic and never free of theological colouring, in India it is constant and absolute.' More,'The Forest Philosophy of India.' p. 32.
41. THE UPANISHADS, vol. 15, p. 260.

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We may conclude that the *Upanishads* constitute a definition of dualism between two selves : the natural self on the one hand and the religious self on the other. "Only when men shall roll up the sky like a hide, will there be an end of misery. unless God has first been known." [42] In this magnificent figure the philosopher of the *Upanishads* stresses the responsibility of the human being to know God, but God, as we have seen is an inward reality—a Self that transcends the limitations of man's earthly nature.

THE BHAGAVAD-GITA

The *Bhagavad-gita* carries forward the dualistic interpretation of life with special emphasis upon the technique of "Self-Realization." "Thus have I declared unto thee the wisdom of Self-Realization." [43] says the God.

Self-Realization depends upon the control of the senses. [44] which are considered dangerous and hazardous. They are considered dangerous because they interfere with clear vision and the apprehension of the higher Self or God. God being spiritual and extra-sensory, the senses cannot be the medium of getting into communication with Him. Moreover, they interfere with the analytical power of man, as well as with his "synthetic" power, upon which union with God depends. They interfere with our pursuit toward perfection : "O son of Kanti, dangerous are the senses, they even carry away forcibly the mind of a discriminative man who is striving for perfection." [45]

Because the senses are dangerous, one should completely withdraw oneself from them. The reward of such a withdrawal is wisdom when he completely withdraws his senses from sense-objects as the tortoise shell withdraws its limbs then his wisdom becomes well-established. [46]

The warning against yielding to the senses is reiterated : "For the mind that yields to the uncontrolled and wandering senses, carries away his wisdom just as a boat on water is carried away by the wind "[47]

Men therefore gain wisdom not through the medium of the senses, but through the medium of the spirit. The achievement of wisdom is a matter of "spiritual concentration" rather than "emotional expansion." It is associated with approximating the divine rather than with a concession to the emotions or the senses.

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42 Ibid., P. 266

43 The Bhagavad-Gita (Swami Paramananda, translator) (Boston, 1913).p. 17.

44 The control of the senses, according to Paul Elmer More, was the aim of the Vedantic system : "The Vedana sought the discipline of knowledge and self-restraint to put away these purely individual desires and emotions altogether. and so to distinguish between the two selves." More, "The Forest Philosophy of India," p. 37,

45 Ibid , p. 21.

46 The reward of overcoming the senses is not only wisdom; it is also happiness: "He, whose heart is unattached to external contacts (of the senses), realizes the happiness that is in the self ; being united with Brahman by meditation, he attains to eternal bliss. Ibid., p. 47.

47 The Bhagavad-Gita, p. 23.

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The same simple and clear admonition is made in regard to the control of anger and passion, the dark offshoots of the senses. They should be suppressed because they hinder and retard the development of the higher self. They are like mist and smoke which obscure the way : a barrier between birth and life : "As fire is enveloped by smoke, as a mirror by dust, as an embryo by the womb, so is this (Self) covered by that."[48]

The greatest foe that stands in the way of Self-Realization is desire. A distinction of course has to be made between desire that takes man in the direction of the higher Self and desire that takes him in the direction of the senses—between the downward path and the upward path. Assuredly the downward path is the easier to take, but it is the path where the the enemy lurks. He is a foe that must be destroyed; self must be subdued by Self, if one is to attain to Him.

> O mighty-armed, thus knowing Him who is superior to the intellect, and subduing self, destroy this enemy in the form of desire, difficult to overcome.[49]

Again :

> It is desire, it is anger, born of passion...of unappeasable craving and great sin; known this as the foe of the world.[50]

In other words, desire [51] is not merely a foe that works havoc in the individual (because it hinders spiritual development), but because society is made up of individuals, it hurts not one, but all. Not the thing, but the desire for the thing is evil.

What are the traits and "character" of the Higher Self to which we can attain by casting out desire ? Does it have "personality" or is it an abstract principle ? Evidently its qualities and attributes are so manifold and complex (their simplicity is delusive) that definition is difficult. One attribute, however, the devotee of the *Bhagavad-Gita* defines with passionate conviction. The "God in himself" is indestructible and immortal.

> Sword cannot pierce It (Self), fire cannot burn It, water cannot wet It, and air cannot dry It.
>
> It cannot be pierced, nor burned, nor wet, nor dried. It is eternal, all pervading, unchangeable, immovable, everlasting. [52]

Again the protagonist of the *Bhagavad-Gita* exclaims :

> This (Self) is never born, nor does It die, nor after once having been, does it go into non-being. This (Self) is unborn, eternal, changeless, ancient. It is never destroyed even when the body is destroyed.[53]

The nature of the higher Self is not abstract, not mere reason, not

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48 Ibid., p. 32.
49 Ibid., p. 33.
50 Ibid., p. 32.
51 The casting out of desire (no less than the control of the senses) yields a wisdom, which is not fleeting but steady and permanent: "...when a man is satisfied in the Self by Self alone and has completely cast out all desires from the mind, then he is said to be of steady wisdom." The Bhagavad-Gita, p. 20.
52 Ibid., p. 14.
53 Ibid., p. 13. We hear again: "The dweller in the body is ever indestructible ..." Ibid., p. 15.

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an impulse, a set of emotions, nor a negative "tendency," a nihilistic power of renunciation, though renunciation, as we have seen, is the process of achieving Him. The Great Self is Lord, Ruler, and God: "The great Soul (that dwells) in this body is called the Witness or Looker-on, the Sanctioner, the Sustainer, the Experiencer, the mighty Lord and also the Supreme Self."[54]

And those who have come to know Him in His omnipotence worship Him as God. He is thus more than a rational of metaphysical principle: "O son of Kunti, the great-souled ones, possessing the Divine Nature, knowing Me as Immutable and as the Source of beings, worship Me with single-minded devotion: Ever singing me glory and striving with steadfast vows, bowing down to Me in devotion (they) perpetually worship Me."[55]

The "lower self," contrariwise, is everything which the higher self is not. The lower self is not immortal or enduring. It is destructible because it is transitory and temporal. The lower self traffics with sensations which are by nature evanescent: "O son of Kunti, the feelings of heat, cold, pleasure, pain, are produced from the contact of the senses with sense-objects; they are the beginning and end, transitory."[56]

The lower self is transitory because it belongs to the realm of nature, to the realm of senses. A wise man should not delude either himself or others in regard to the unstable qualities of Nature: "A man of perfect wisdom should not unsettle the people of small and imperfect understanding, who are deluded by the qualities born of Nature and are attached to the function of the senses."[57]

It follows that only by liberating oneself from nature, only by perceiving the distinction between the body and the the soul (i. e., recognizing dualism as a fact) can one attain to the Supreme Self: "They who thus, by the eyes of wisdom, perceive the distinction between body and Soul, and the liberation of beings from Nature (Prakriti), they attain to the Supreme."[58]

In conclusion, it may be said that the *Bhagavad-Gita* constitutes a dynamic definition of dualism and the doctrine of the two selves:

> Let a man raise himself by his Self, let him never lower himself; for he alone is the friend of himself and he alone is the enemy of himself.
>
> He who has conquered himself by the Self, he is the friend of himself; but he whose self is unconquered, his self acts as his own enemy like an external foe.[59]

The emphasis is upon Self-responsibility—upon the conquest of the self by the Self This is dualism as we have difined it.

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54 Ibid., p. 107.
55 Ibid., p. 74.
56 Ibid.. p. 14.
57 Ibid., p. 29.
58 Ibid., p. 109.
59 Ibid., p. 50.

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"Self is the lord of self, who else could be the lord ?"[60] This affirmation and question contain a definition of dualism but with a shade of difference hitherto not encountered in this investigation. The analysis of the nature of the higher Self has so far revealed that the higher Self closely resembled the divine Self—the conclusion that God was both internal and external and that He became "increasingly internal" as the individual by the right exercise of spiritual powers assimilated Him. The statement from Buddha above, however, gives the impression that the Lord of self is exclusively an internal power, circumscribed by the personality of the human being, and without an external spiritutual concomitant.

The variation between Buddha's conception and the previous conceptions examined, one should hasten to assert, constitutes a difference without a significant distinction (so far as the definition of dualism is concerned). Buddha speaks less of God [61] than do his predecessors but there is no evidence that he obliterates the distinction [62] between the lower self and the higher Self or that he conceives of both as varying aspects of phenomenal nature:

> He who knows that this body is like froth, and has learnt that it is an unsubstantial as a mirage, will break the flower-pointed arrow of Mara: and never see the king of death. [63]

Here Buddha intimates the vital distinction between sensory and extrasensory existence and so long as he admits this distinction he is not a monist but a dualist. The body is temporal and insubstantial, [64] but there is in the human being another essence, which is indestructible and which the arrow of death cannot pierce, provided, of course, one has the right knowledge and pursues the "path." [65]

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60 THE DHAMMAPADA(SACRED BOOKS OF THE EAST,F.Max Muller, translator and editor) Oxford, 1900), vol 10, p.45. 'The word Dhammapada may perhaps best be rendered Path of Virtue, provided one keep in mind that virtue means practically the Buddhist Law of Norm." (Babbitt, THE DHAMMAPADA, p. lx.)

61 Irving Babbitt maintains that "Buddha does not grant any place in his discipline to the idea of God.' (Babbitt, 'Buddha and the Occident' (THE DHAMMAPADA),p.77.) S.C.Chatterjee and D.M.Datta confirm this view: 'When an ordinary man finds himself crushed in life's struggle and fails, in spite of all his natural egoism, to avert misery, his weary spirit craves for some unfailing source of mercy and help He turns to God. A religion of self-help, such as we find in early Buddhism, is a cold comfort to him.' S.C. Chatterjee and D.M. Datta (AN INTRODUCTION TO INDIAN PHILOSOPHY, Calcutta 1939, p.182.

62 Regarding Buddha's maintenance of that distinction Irving Babbitt says: 'Buddha eliminates many things that are accounted essential in other faiths, including Christianity, but this opposition between man's higher or ethical will and his natural self or expansive desires he does not eliminate. On the contrary, more than any other religious teacher, he plants himself on the naked psychological fact of the opposition; so that Buddhism, in its original form, is the most critical or , if one prefer, the least mythological of religions.' Babbitt, DEMOCRACY AND LEADERSHIP, p. 161.

63 Muller, THE DHAMMAPADA, p. 17.

64 'Before long alas ! this body will lie on the ground, despised, bereft of consciousness, like a useless log.' Babbitt, THE DHAMMAPADA, p. 8.

65 'He who recognizes the existence of suffering,its cause, its remedy.and its cessation has fathomed the four noble truths.He will walk in the right path.' Buddha, 'Three Sermons at Benares,'(Lin Yutang,editor) (New York,1942)p.361.

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Although Buddha does not deal in an affirmative way with God he does not deny the supernatural : "A supernatural person (a Buddha) is not easily found, he is not born everywhere. The family in which a sage is born prospers."[66] Here it is seen that to Buddda man is potentially superatural, so that one may say that though Buddha does not affirm the existence of God (in a traditional form) he does affirm the existence of the supernatural.

What specifically is the nature of the higher "self",which is the lord of the lower self ? Chiefly it is a power that places a curb upon the senses: "For self is the lord of self," Buddha repeats: "self is the refuge of self; therefore curb thyself as the merchant curbs a noble horse.'[67] But what, to reiterate, is the nature of the power that curbs ? Clearly the power must be supernatural, if it is not natural, and though Buddha may, on experimental grounds have refused to adulate the higher Self as a God (in the manner of the protagonist of the *Bhagavad-Gita*, yet he does set the two selves apart and, at least by implication, put the higher Self in the category of the supernatural.

The fact remains that though the ruling self of Buddha does have an ultimate kinship with the supernatural his emphasis is upon self-conquest without divine aid. Either in committing evil or performing good the individual must take responsibility for his actions and work out his own destiny of purification:

> By one's self the evil is done, by one's self evil is left undone,by one's self one is purified. The pure and the impure stand and fall by themselves, no one can purify another.[69]

A human being, spiritually or physically, must fend for himself. He cannot depend upon the grace of God.Other cannot reform him.He must reform himself. Moreover, he is the product of his own moral thinking:

> All that we are is the result of what we have thought: it is founded on our own thoughts, it is made up of our own thoughts. If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of the ox, that draws the wagon.[70]

The implications here are clear that to each human being belongs the total responsibility of molding his own life (unaffected by environmental

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66 Babbitt, THE DHAMMAPADA, p. 31.

67 Muller, THE DHAMMAPADA, p. 87.

68. One might maintain that between the natural and the supernatural there is another level: human. From a practical point of view there is a distinction to be made between the human and the divine, but when it comes to the quality which distinguishes the human being from all other living creatures and forms of phenomena, the distinction loses force. The element that is human is basically or ultimately divine. (See footnote 7.)

69. Muller, THE DHAMMAPADA, p. 48

70- Babbitt, The DHAMMAPADA. p. 3. We hear further:'As a fletcher makes straight his arrow, a wise man makes straight his trembling and unsteady thought, which is difficult to guard, difficult to hold back.' Muller, THE DHAMMAPADA, p. 12.

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stimuli) and that the process is mental (if not spiritual), a process that may have its genesis in a period remotely anterior to birth[71] and a process which will continue until such a time after death when one(again by self-effort) has purified himself sufficiently to escape rebirth:

> The gods even envy him whose senses, like horses well broken in by the driver, have been subdued, who is free from pride,and free from appetites; such a one who does his duty is tolerant like the earth,or like a threshold;he is like a lake without mud; **no new births are in store for him.**[72]

The process of self-conquest (terminating in Nirvana) is positive,[73] not negative. The approach is energetic to the last degree. Buddha seems to present man in a constant state of warfare. The victory to be achieved is not over the external world, but over himself, and for that reason a thousand-fold more dear: "If one man conquer a thousand times a thousand men, and if another conquer himself, he is the greatest of conquerors."[74]

What, specifically, is the nature of the lower self which one sets out to conquer and to subdue ? The answer is that the lower self is an anarchic realm of desire, a forest of underbrush which must be cut down at the roots:

> Cut down the whole forest of desires, not a tree only ! Danger comes out of the forest of desires.When you have cut down both the forest of desires and its undergrowth then, Bhikshus, you will be rid of the forest and of desires.[75]

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71. The belief in life before birth in the the Orient is almost axiomatic. The characteristic promise of reward for those who have followed the 'path' is further illustrated in the following passage: 'Make thyself an island, work hard, be wise. When thy impurities are blown away, and thou art free from quiet, thou WILT ENTER INTO THE HEAVENLY WORLD OF THE ELECT...' Again: 'The sages who injure nobody, and who always control their body, they WILL GO TO THE UNCHANGEABLE PLACE(Nirvana) IBID., p. 57 (Caps mine.)

72. IBID., p. 28.

73.Helen White has a clarifying note regarding the positive quality of Nirvana: 'It is generally assumed that Nirvana means extinction.It is true that the chief aim of the Buddhist, believing as he did that existence was wholly evil, was to escape from existence. Suicide, at first blush the logical weapon, was useless, for the one reality (in a metaphysical sense) that the Buddhist recognized was that of deeds which bound a man to a round of successive existence, a cycle of rebirth, prolonged according to evil of his ways.' (White, p. 88.) Regarding the strenuous positive approach to Nirvana. Miss White says again: 'Whatever happened to the Buddhist after death, it seems pretty clear that the Nirvana to which the Buddhist attained under the Bo tree, the Nirvana in this life...was not nonexistence. It was a state of contemplation, the product of strenuous activity, in its very concentration and self-surrender an active state.' LOG CIT.

74. Muller, THE DHAMMAPADA, p. 70. Again we hear: 'One's own self conquered is better than all other people: not even a god, a Gandharva, not Mara (with Brahman), could change into defeat the victory of a man who has vanquished himself, and always lives under restraint.' (IBID., p. 32.) Buddha is emphatic in giving priority to spiritual values. The 'unsung hero' is the one who has mastered not other men, but himself: 'The man who is free from credulity, but knows the uncreated, who has cut all ties, removed all temptations, removed all desires, he is the greatest of men.' IBID,. p. 33

75. Muller, THE DHAMMAPADA, p. 39.

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Buddha uses various figures to represent the untamed desires. He conceives of them as a stream which must be "damned up." He suggests the connection which exists between this control of desire and the wisdom which such control gives. Only when desires are controlled can one understand "what was not made" and evidently this knowledge,unavailable on a sensory level, is the reality which we can apprehend only when the senses are subdued:

> Stop the stream valiantly, drive away the desires, O Brahmana! When you have understood the destruction of all that was made,you will understand that which was not made.[76]

In conclusion,although Buddha's doctrine teaches self-control,it goes beyond the simple rational admonition that desires should be checked. They should be extirpated. One who has succeeded in this extirpation has secured freedom, freedom in a spiritual sense. He has risen into another realm beyond desire, the cravings, the lusts of the flesh and bodily appetites. Because Buddha advocates such an emancipation[77] (achieved only as a result of the severest discipline) one may justifiably maintain that his gospel expresses dualism in a genuine sense: as the conflict between the lower and higher dispositions of man represented by good on one side and evil on the other.

CONCLUSION

This partial analysis of exemplary masterpieces of Indian literature and philosophy suggests the conclusion that dualism is a presiding principle and phenomenon in Indian literature and philosophy but does not rule out the existence of other principles and evidence of other phenomena. Threads of pantheism and monism[78] indeed exist and some thinkers would maintain that these threads thicken into ropes which tie together soul and body, matter and spirit, into an indivisible whole. Paul Duessen, for instance, characterizes the Vedantic philosophy as monistic, since in his opinion there is a quintessential correspondence between soul and body through eternity: "Though the gross body and its organs the eye, ear, hands, feet and so forth, perish with death, the functions of these organs, conceived as self existent essences, remain bound up with the soul of all time."[79]Lyon, also,in his chapter on "The Pageant of India's Religions" suggests that the "doctrine of monism"[80] is the cornerstone of Indian thought.

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76. IBID., p. 90. The approach to wisdom is basically moral, not intellectual. Buddha says again; 'There is no satisfying lusts, even by a shower of gold pieces: he who knows that lusts have a short taste and cause pain, he is wise; even in heavenly pleasures he finds no satisfaction the disciple who is fully awakened delights in the destruction of all desires. IBID., p. 52.
77 'There is no suffering for him who has finished journey, and abandoned grief, who has freed himself on all sides, and thrown off all fetters.' IBID., p. 27.
78. See More, 'The Forest Philosophy of India.' p. 26.
79. Deussen; Paul, THE VEDANTA SYSTEM OF PHILOSOPHY ACCORDING TO SHANKARA (J H. Woods and C.B. Runkle. translators)(Cambridge, Mass., 1927). p. 30.
80. Quinter Marcellus Lyon, THE GREAT RELIGIONS (New York, 1957), p. 124. See further Dale Riepe, THE NATURALISTIC TRADITION IN INDIAN THOUGHT (Seattle, 1961), pp, 31 and 98 especially.

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From these monistic interpretations Paul Elmer More dissents: "No word is apt to give a falser impression of the early Indian philosophy than the term'monism'which is so glibly applied to it.',[81] The error which the monists make, it would appear, is a failure to take into account what exists in the beginning, or in an intermediate stage, and what is likely to take place in the end. It is true that the follower of the Vedanta philosophy aspires to an ultimate identity or union with God—or immediate identity, if possible. But the union is a final achievement,in this world or the next, or after a period or several periods of arduous discipline and meditation. Helen White explains this point in regard to mystics. She declares that"all mystics recognize in human nature a dualism analogous to that which we have viewed in the universe at large,a higher and lower part in man. The lower part they usually attribute to man's body; the higher they attribute to reality.'"[82] That's the basic fact, but there is another fact to be considered, "...it is from...sustained meditation that the mystic rises into the serene ectasy of contemplation or union,"[83] In other words, the union is ultimate rather than initial. Initially, man, with his feet of clay, is a **dual** creature, but there can be deliverance:"Fix the gaze upon the Light, and thou art delivered from the dualism inherent in the body."[84]

It is this inherency, the presence of dualism as a primary fact or phenomenon of existence, which finds testimony in Indian literature and philosophy and which. I trust, this investigation, though limited substantiates.

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81. More, 'The Forest Philosophy of India,' p. 25.
82. White, p. 64.
83. IBID., p. 19.
84. S. Radhakrishnan, EAST AND WEST (New York, 1956), p. 32. Radhakrishnan quoting Rumi.

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THE ORIGINS & PHILOSOPHY OF GEOMETRY

PROCLUS DIADOCHUS

A MYSTICAL PHILOSOPHY OF GEOMETRY

INTRODUCTION

For many centuries the discipline called **geometry** seemed to offer men a paradigm of Knowledge : not only its theorems, but its very axioms and definitions were thought to be necessary or self-evident truths. Spinoza's *Ethics* and even Newton's *Principia* were composed *more geometrico** in order that the demonstrations should assume the indubitable aura of geometrical certainty. But whereas Descartes in his *Third Rule for the Direction of the Mind* speaks of geometrical definitions as known by light of Intuition, Locke, Berkeley and Hume degraded their necessity somewhat to a relationship between 'ideas.' Kant restored the gravity of geometrical truth by assigning them *synthetic a priori* status, a position which appealed to Frege even though he sought to prove the analyticity of arithmetic for the sake of his modern Platonism.

The discovery that we can construct alternative geometries, with intuitively perplexing postulates, which are both consistent and sometimes empirically fruitful to apply, encourages the formalist view that all geometrical systems should be treated as essentially *pure calculi games* with pieces signifying nothing in the world, manipulated according to rigid rules. Their interpretation to satisfy the structure of some empirical domain is only a secondary matter. Even if we accept a form of this view, however, we may still be haunted by a sense of wonder or even mystery when we contemplate the beauty of such systems and consider the magnitude of Euclid's intellectual achievement. Those who share this sense and who seek to attain a mystical sense of the mathematician's world, a sense not resting on the mistaken view that Euclid's geometry must be necessarily true for all possible worlds or even for all rational human thought about space, may enjoy reading some passages from the Neo-Platonist, Diadochus Proclus. Although Proclus writes on geometry from the 'absolute' standpoint of the ancient world, he conveys a sense of mystical enthusiasm for his subject which may well appeal to those who share Aristotle's belief that philosophy began in wonder, and who add that wonder is something the modern world needs badly to recapture.

[*Translator's Note :* Proclus Diadochus was born in Byzantium between 410 and 412 A. D. He studied at the Platonic Academy in Athens, where he later became head of the Athenian School of Neo-Platonism,

Introduction & Translation by Dr. John King Farlow of University of California.

*In the geometrical Fashion.

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(founded by his teacher Plutarch of Athens), and died on April 17th, 485 A. D. A biography of him by Marinus is extant (See L. J. Rosan *The Philosophy of Proclus*, New York, 1949, pp. 13ff). His *Commentary on the First Book of Euclid's Elements* was published in English translation by Thomas Taylor at London in 1792; Taylor's work was not based on a sound Greek text and rather slavishly followed a faulty Latin translation by Francesco Barozzi (1537-1607). A very careful French translation by Paul Ver Eecke was published at Bruges in 1948; this is based on the Greek text critically edited by G. Friedlein (Teubner Library, Leipzig 1873). I have utilised Taylor, Ver Eecke and Friedlein in this translation of two passages taken from the second book of Proclus' Prologue to the *Commentary* proper. The First and shorter passage has been of considerable value to historians of geometry and of ideas [1]; this corresponds to Taylor's Prologue II, ch. IV, to Friedlein pp. 64-68, to Ver Eecke pp. 55-62. The longer passage is of considerable philosophical interest and corresponds to Taylor's II,ch. I, to Friedlein pp, 48 - 57, and to Ver Eecke pp.41-48 of this latter passage L. J. Rosan writes in *The Philosophy of Proclus*: "Book II of the Prologue concerns geometry alone. Here Ch. I is most interesting: with what kind of universals does geometry deal ? Not with those which are prior to things, i. e. Ideas, nor with those which are posterior to things, i. e. abstractions, but those which are in things themselves. But geometry does not deal with universals in material things, but in imaginative objects so that geometry is the science of universal forms in a geometric or imaginative manner." (p. 45) The first book of the Prologue asserts the **intermediate** status of mathematical knowledge and can usefully be read with a copy of Plato's Divided Line parable by one's side (*Republic* VI), I use the word **understanding** to translate Proclus' *dianoia* : it should be recalled that *dianoia* is the term Plato assigns to the incomplete mathematical and geometrical knowledge which ranks behind complete dialectical knowledge or *noesis*.

This translation project was originally undertaken with aid from the A. W. Mellon Foundation and with encouragement from Professor Patrick Suppes of Stanford University. I am indebted to the Amherst and Stanford libraries for providing me with a number of elusive books,]

1 Cf. L. J. Rosan. THE PHILOSOPHY OF PROCLUS (New York. 1949)p.45: 'Chs. 3-4 give a brief history of geometry in Greece from which is obtained much of our knowledge about Euclid himself.....This is probably an extract from the HISTORY OF GEOMETRY by Eudemus of Rhodes (see the HISTORY OF GREEK MATHEMATICS by sir Thomas Heath, vol. II, p. 530.) Cf· Ver Eecke p. YV; Bien qu'il soit rempli d'obscurites metaphysiques et impregne du mysticisme accentue des derniers philosophes attardes du paganisme son commentaire est le document le plus precieux et de plus abondant que l'on possede pour l'histoire des mathematiques pre-euclidiennes.' XVII 'La seconde partie du prologue est beaucoup plus substantielle au point de vue historique,'

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A. The Origins of Geometry

Next we should speak of the origins of geometry in the present age or period of the world. For the divine Aristotle has told us that the same opinions arrive among men at various regularly appointed periods of the universe's cyclical history; that the sciences were not formed for the very first time in our era or in past eras known to us; that one cannot say in how many cyclical periods now past or returning in the future the sciences have appeared and have disappeared, or will reappear and will vanish. But, since it is requisite that we consider the arts and sciences as they touch only the present cycle, we point to the tradition of many writers that geometry first developed among the Egyptians, originating from the measurement of lands. Such measurement was necessitated by the rising and overflow of the Nile, during which the boundaries of private property would vanish. It is not a whit surprising that need should father the invention of geometry and the other sciences, since everything which is borne into being proceeds from the imperfect towards perfection. How likely then would be a transformation from sense perception to calculation, and thence to acts of true intellect. Just as accurate knowledge of numbers began with the Phoenicians, through their interest in trade and commercial transactions, so was geometry invented by the Egyptians for the reason I mentioned. Thales, who was the first to bring back geometrical theory to Greece from travels in Egypt, made many discoveries himself and communicated to his followers the principles for much further discovery. He devoted himself partly to things touching more on the universal, partly to things touching more on the realm of sense. After Thales, Mamercus, brother of the poet Stesichorus, is mentioned as having acquired a great enthusiasm for geometry and Hippias of Elis tells of his having won a reputation as a geometer.

After these men Pythagoras transformed the philosophy of geometry into a liberal discipline by considering its principles from a lofty standpoint and investigating its theorems intellectually without reference to matter. It was Pythagoras who discovered the problem of irrationals and the constitution of the cosmic figures. After him Anaxagoras of Clazomenae took up many questions of geometry, as did Oenopides of Chios, a slightly younger man than Anaxagoras, who is mentioned by Plato in *The Rival Lovers* as winning repute in mathematical fields. After them Hippocrates of Chios, inventor of the quadrature of the lunula, and Theodoros of Cyrene became famous at geometry. Hippocrates was the first of those I have mentioned to compose an Elements. Plato, born after them, made a very large contribution to all mathematics, including geometry. Such was his zeal for mathematics, a zeal he made clear by his frequent treatment of mathematical reasonings in his works, everywhere creating a sense of interest and wonder about mathematics among the devotees of philosophy. In the same era lived Leodamas of Thasos, Archytos of Tarentum and Theaetetus of Athens, men who increased the number of theorems and

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arranged them in a more scientific manner; then Neocleides, a younger man than Leodamas, and his pupil Leon made many advances on their predecessors. Leon composed an **Elements** of greater interest and value both in number and in utility of demonstrations; he further discovered decision procedures for telling whether a problem under consideration was soluble or insoluble.

Eudoxus of Cnidus, a younger man then Leon and a companion of Plato, was the first to increase the number of theorems called **general** or **universal**; to the three proportions he added three more [the proportions called the sub-contraries of the arithmetical, geometrical and harmonic]; he increased the number of Plato's propositions concerning the section and made use of analyses in handling them. Amyclas of Heraclea, one of Plato's associates, Menaechmus, a pupil of Eudoxus but close to Plato in view, and his brother Deinostratus rendered the whole of geometry yet more perfect. Theudius of Magnesia gained outstanding repute in mathematics and also in the rest of philosophy. He organized an elegant arrangement of the **Elements** and brought a greater degree of universality to many matters previously confined to particulars. Besides him Athenaeus of Cyzicus flourished in the same period and was renowned for his mathematical studies, especially in geometry. These men lived with one another at the Academy and pursued researches in common. Hermotimus of Colophon greatly advanced the previous discoveries of Eudoxus and Theaetetus; he discovered more **Elements** and described some of the **Geometrical Places**. Philip of Medna, a pupil whom Plato had inspired to pursue mathematical studies;undertook researches along the lines Plato has laid down and posed to himself all the questions which he considered would contribute to the advance of Platonism,

Historians have accordingly traced the perfection of geometrical science down to this stage. Euclid was a man not much younger than these last named, he coordinated many of Eudoxus' points and improved upon many of Theaetetus'; what his predecessors had demonstrated in a loose manner he raised to the level of rigorous proof.Euclid,must have lived in the time of the first Ptolemy,since Archimedes, whose life ran after the first ptolemy, mentions him by name.There is also the story that Ptolemy asked Euclid if there was a shorter way to learning geometry than that offered by *The Teaching of the Elements*, and Euclid replied that there was no **royal** way to learning geometry. He was younger,then, than those of Plato's circle but older than Eratosthenes and Archimedes. (According to Eratosthenes he and Archimedes were contemporaries.) Euclid was by persuasion a Platonist and closely tied to Platonism,hence he presents the constitution of those figures called Platonic as the end product of his entire **Elements**.

B. The Philosophy of Geometry

In our previous discussions we have been considering those matters which are common to the whole range of mathematical science. While

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following the doctrines of Plato we have at the same time been collecting from other thinkers those ideas which can contribute to our enterprise. These discussions are now to be followed by an account both of geometry itself and of the *Teaching of the Elements*, such as Euclid has proposesd it. It is our interest in this book which has led us to undertake the whole of the present Work.

Writers of much earlier times have made the point that geometry, standing to mathematics as part to whole, must take second rank after arithmetic,since it is arithmetic which provides the completion and determination of geometry. Whatever is rational in geometry and a matter of knowledge is determined by arithmetical reasons. So we need not at present labour the point further. But the traditional account of geometry should become intelligible for us if we consider its basic underlying matter, asking what is its very essence and what rank is allotted to it in the realms of existence. From a proper survey of this we shall gain a clear view of the power arising from that science which constitutes geometrical knowledge; We shall descry its utility and the benefit accruing to those who learn it.

Indeed, well might a man feel puzzled and wonder among what kind of realities he might place the matter of geometry, so as not to miss the truth about it. (a) Suppose, on the one hand, that the forms discussed by the geometer belong among the objects of sense perception. They are thus inseparable from corporeal matter. How then can we still say that geometry frees us from the realm of sense perception, turning our vision to the nature of the incorporeal,accustoming us to contemplate the objects of pure thought,readying us for truly intellectual activity?Again,we may ask where in the world of sense we shall find an indivisible point,or a line without breadth, or a set of exactly equal lines issuing from the center of a circle.And where are we to discover the whole range of figures, polygons and polyhedrons,about which geometry instructs us worse yet,how can the claims and arguments of this science lie beyond refutation when sensible forms and figures admit of a more and a less? Such things are altogether moveable and mutable, are replete with the indeterminacy characterising all material objects; among them every equality is confounded with its contrary inequality,the indivisible proceeds to admit of division and extension. (b) suppose, on the other hand, that the basic objects of geometry lie outside the realm of matter, the concepts being pure ones quite divorced from sensible things. Accordingly these objects will be indivisible, incorporeal and devoid of size, since extension, bulk, and dimension in general accrue to concepts through the mediation of the receptacle of matter. Only when received by this can the indivisibe become divisible, the dimensionless take on dimension, the immoveable admit of motion. How then, on this supposition, can we still cut the straight line, the triangle and the circle? How can we speak of the differences of angles, of their increasing and decreasing, of the differences of figures—

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notably of triangular and quadrangular ones? How can we speak of circles or straight lines as **touching**? For all such talk indicates that the matter of geometry is divisible and does not belong among indivisible concepts.

Such then are the puzzles which confront us. Over and above these there is the fact that while Plato calls the forms of geometry objects of the understanding [*dianoeta: dianoia*] we actually abstract such forms from sense objects and raise them to the intellectual level from the level of sense. There is also the fact, as I have said, that these concepts in the understanding admit of no division nor dimension,being of one nature with the soul. But, if we are to give an explanation of these matters which will accord both with the facts and with the traditional account of Plato, we must make the following distinctions in what we say. Every universal object, which is single but comprehends and contains a multiplicity, is made present to the mind in one of three ways. (i) Either it is presented in particulars,such that it exists **inseparably** in them and is organized through distribution among them. Being of a piece with them it is thus either moved and changed together with them, or with them remains stable and immobile.(ii)Or it is presented as something prior to the many particulars and creative of their multiplicity.It generates images from itself to bestow upon particulars.While itself being organised as something indivisible and prior to the individuals which share in it, it furnishes quite varied forms of participation to the secondary entities. (iii) Or it is formed in the imagination after one's acquaintance with particulars.It possesses its existence subsequent to the existence of the many so as to occupy a place in reality posterior to that of particulars.

It is, I suspect, according to these three modes of subsistence that we shall find constituted (a) those things which are prior to the many particulars, (b) those which exist in particulars, and (c) those which hold a special status and attributive position in relation to particulars. But, in order to put things summarily, since universal forms are threefold, let us consider the differences presented,according to the proper subject matter, by the form which is participated in, which exists in the multiplicity of objects and completes particular things.We posit that there are two types of participant things, the objects of sense and those which are constituted in the imagination. For the very matter or 'stuff' in question is of two sorts,that which resides in what is tied to sense perception and that which resides in the imagination. Just so Aristotle says somewhere that universals are of two kinds. We posit, then, the following division:the sensible is that in which sense objects share, the imaginary or imaginable is that which subsists in the many things occupying the imagination. Indeed the imagination has a tendency to create shifting forms and ideas, belonging as it does with the body and in the body; so it carries a succession of imprinted images of things admitting division and figuration. All of the objects it cognises have such a nature.

For this reason one thinker [*Aristotle*] did not hesitate to call imagi-

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nation **passive intellect** [*nous pathetikos*]. Yet if it is to be called **intellect** or **mind** [*nous*] at all, why is it not impassible and free from matter ? if it is active in conjunction with **emotional passibility** [*pathos*] how could it still be called intellect with good reason ?Impassibility is an essential property of mind and intellectual nature;emotional passibility is far removed from the essence of that nature. But I suspect that the thinker wished to clarify the middle position of imagination between the highest types of cognition and the lowest.He called it **intellect** to bring out its resemblance to the highest forms of cognition;he called it **passive** to bring out its kinship with the lowest. For the highest cognitions are beyond shape and form, they possess intelligibles within themselves; their activity is devoted to themselves; they are united with the objects of true knowledge; they are pure and free of any impression or emotion entering from without. But the lowest cognitions are active through the instruments of sense;are emotional and passive rather than active; must admit their knowledge from external objects and suffer change and movement in conjunction with those objects. For just such in character, says Plato, are the sense perceptions which arise from violent feelings and experiences:on the other hand, imagination occupying a central position between the forms of cognition, can set itself in motion independently and suggest the object of knowledge. But,because it is not separate from the body, it moves in producing its objects from the intellectual life of the indivisible to the realm of division, dimension and shape. Hence it is that every object of imaginative congnition represents an impression and form of pure thought; imagination grasps the circle under the aspect of dimension, yet the circle remains free from external stuff and retains its inherent possession of intelligible stuff. For the same reason imagination does not contain just one circle, since there is no unique circle in the realm of space; for, at the same time as dimension appears, so do we find the greater size, the lesser size, the plurality of circles and triangls. If, then,there is established in the class of visible circles the universal which perfects each one of them as a circle, so that all resemble one another and fall beneath a single concept differing only in size and substratum,thus too in the realm of circles imagined there is something shared and on account of this all have the same form. But in the imagination there is only one *differentia* and this is variation in size.[2] For if one imagines several circles sharing a common center they would(a)have their being in one immaterial substratum but would (b) differ in respect of greatness and smallness and in respect of each containing as being contained by another.(Whereas such a series of circles in the sense life would have their being set inseparably in a single body,which went beyond the realm of indivisible being through its possession of dimension.) [2]

2. This translation of the daggered passage is extremely tentative. For once I am unhappy about Friedlein's Greek text. Thomas Taylor translates: 'For when you imagine many circles about the same centre, they all of them exist in one immaterial subject and life, which is inseparable from a single body, which by

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Let then the universal occurring in particulars be treated as two-fold:one kind occurs in sensed particulars,the other in imagined particulars. The concepts of circle and triangle and that of figure itself are also two-fold in nature; they pertain on the one hand to intelligible stuff, on the other to sensible stuff. But prior to these there is the concept which is embedded in the understanding and that which is embedded in nature. The one is the creator of the circles we imagine and of the unique form common to them all, the other is creater of the circles which we sense; for there exist in heaven circles which originate entirely from nature. And just as the circle of the understanding is indvisible so is that of nature.In the realm of incorporeal reasons and causes the things of dimension exist without dimension,the divisible is indivisible magnitudes;have no magniutdes; while, on the contrary, in the realm of corporeal causation the indivisible admits of division and the things which have no magnitude assume magnitude.For that reason the circle in the understanding is one and simple in nature; in this region magnitude itself is without magnitude;such things are pure concepts without matter, figure without material figuration.The circle in the imagination,however,is divisible,of definite shape and extended;nor is it only one,but one and many,a form which is one of a series.The circle in the region of sense perception, since it is inferior in exactitude and is tainted with the straight line[3] lacks the purity of immaterial objects.

Consider a context where geometry tells us something about circles or diameters, or about how circles are affected by contacts, divisions and so on. For the reasons noted let us not say that geometry here offers instruction either concerning the sense realm, since it strives to be separate from this, or concerning the pure form in the understanding. For the circle in the understanding is one, but geometry discourses of many circles, raising the same problems about each and considering the same properties in the case of them all.The circle in the understanding is indivisible but the circle in geometry is divisible.Yet let us agree that geometry bears on the universal through the geometrical circle as the geometrical circle represents the universal established in the circles of the imagination. Let us agree that the geometer sees physically one circle, that through the medium of a different [imaginary] circle he contemplates the circle in the understanding, and that in relation to this different circle he constructs his proofs. For the understanding contains concepts yet is unable to grasp their concrete implications. It seeks

(Contd. From Page 67)

possession of interval exceeds an essence destitute of parts; but they differ in magnitude and parvitude, and because they are contained and contain.' Paul Ver Eecke who seems deliberately to omit some suspicious words in the text translates: 'car si on imagine plusieurs cercles homocentriques ils on tous leur etre dons un seul et immateriel objet; tandis que, dans la vie, ils ont cet etre inseparable d'un corps d'une seule piece et sont differents de grandeur, de petitesse et du fait d'etre contenus et de contenir'

3. i.e. the material circle is associable with a regular polygon having an infinity of small sides. (Ff. Ver Eecke, p. 46).

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to unravel them by bringing them forward and leading them to the imagination,situated as this is on the threshold of the understanding. In the imagination or with the imagination's aid the understanding develops its comprehension of the concepts; it rejoices to remain apart from the world of sense but to find the matter or stuff of imagination so acceptably receptive of its own intellectual forms. This is why the knowledge of geometry involves imagination, why geometry's compositions and divisions of figures are imaginative processes.

This knowledge offers a path **towards** the essences grasped by the understanding without yet being able to rise up to that level.For the understanding is here forced to turn to outward things and to contemplate a relationship between these and its inner contents. The understanding must **utilise** the outward relations of concepts while turning away from itself to what is exterior. But suppose that geometrical knowledge can eventually return to itself, having reduced objects of dimension and impression to a concrete unity,and having grasped their plurality unmediated by impressions under the aspect of a single and simple form. Then it will have an exceptionally clear vision of geometrical concepts,free from division or dimension,in all their substantiality,(these being the concepts of which geometry is the completion and perfection.) This exercise of such knowledge would represent the very noblest end for concern with geometry; being truly a realisation of the gift of Hermes, it would lead geometrical thought up from the level of an enchantress like Calypso to a more intellectal and more perfect cognition, to a release from those impressions which form shapes in the imagination. It is with this sort of study that the true geometer should be concerned, aiming to arouse himself and transform his thought from the imaginative level to the pure operation of the understanding. He must wrest himself away from the realms of dimension and passive mind to the exercise of the understanding.Through this he shall behold everything without dimension or division, be it the circle, or its diameter, or the polygon inside the circle—everything within everything else and each thing separately. This is exactly why in the imagination we can demonstrate both circles inscribed in polygons and polygons inscribed in circles;for we are then imitating the reciprocal demonstration to be found in the realm of indivisible concepts. It is also why we are abie to describe the compositions of figures, their origins, divisions, positions and applications: we make use of the imagination and the extended, divisible objects it offers, since the pure idea is immutable, is without beginning, extension or division, and is not embedded in any substratum. Whatever is latent in the idea is brought forward into the realm of imagination under the aspect of dimension and divisibility.

It is the understanding which raises the geometrical problem; it is from the idea contained by the understanding that the problem is raised; it is in the region called **passive mind** that the problem arises. Passive mind unfolds itself in relation to the indivisible content of true intellect.

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It separates itself from the dimensionless concept of pure thought:it takes own shapes conforming to all the ideas which are themselves devoid of shape; it becomes everything constituted by the understanding and by the indivisible concept which exists within us.

These are the points we have to make concerning the subject matter or stuff of geometry. We make them in full knowledge of what the philosopher Porphyry has written in his *Miscellanies* [*Ta Summeikta*] and of the positions compiled by the majority of Platonists. We consider that our points are more in accordance with the methods of reasoning in geometry and with the view of Plato,when he called the things treated by geometry **objects of understanding** [*dioneta: dianoia*]. Moreover,what we say is consistent.The reasons or causes of geometrical form,in accordance with which the understanding sets forth its demonstrations, pre-exist in the understanding. But the particular figures which are divided and compounded have been set forth and established in the receptacle of the imagination.

SOULS DESIRE

The land, the air, the sea,
Are vastness that could be:
Yet the need of the soul
Is more demanding,
Than the immensity we could see,
In the land or the air or the sea.

But in the realms of greatness
Great within us:
There lies a vastness
Vast within us,
That the conquering carving SOUL—
Seeks, needs and desires.

So you seekers of only grief and greed,
Look at the immensity within you,
That is beyond the senses, beyond the mind
Beyond the intellect and beyond
The world of matter, space and pain—
And give to thine SOUL its freedom again.

Shri Vijayadev

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NATURALISM AND THE LOGIC OF DECISION

PAUL W. KURTZ

A great deal of attention has been given to decision by many different kinds of inquirers:by decision theorists,game theorists and operational researchers, who consider the strategic probabilities of decisions;by behavioral scientists, who describe and explain the processes of deciding; and by existentialists, who deal with the most awful dilemmas of life. one unkind critic has said that in the present literature on normative decision making, one seems to be confronted with two alternatives: decision involves either a tossing of a coin or a wringing of the hands. There is, however, a middle range of decision making.

The question that I wish to deal with here concerns only one aspect of the decision problem: the relationship between facts and decisions—though this raises the further question: are there rules, perhaps "quasi-logical", which govern the use of facts in decision making?

A decision process is an activity in which an agent seeks to form a judgment or belief, to settle or terminate a question, or to reach a conclusion to a problem;and it geneally involves some cognitive consideration. Some decisions are primarily intellectual(for example,one can talk about decision in inductive science), and some are primarily **practical**.It is only with the latter that I shall be concerned with here.

Practical decisions are plans of action,which may contribute to our motivation. But not all human behavior is motivated, not all motivated behavior is conscious,and not all selection is decisional.Some human actions emanate from processes of decision,and some involve deliberation.But I do not see how one may say, in the light of the recent sciences of man, that all choices are cognitive. I rather suspect that more human behavior does not come under our control than does.A good deal of our behavior is at root instinctive, emotive, unconscious, and socially conditioned. Decision is only one behavioral process among many; and even here, not every decision leads to action,for even though we may resolve to do something, we may fail to carry it out.

Decisions which are both practical and cognitive involve at least two factors:evaluation and prescription.On the one hand there is some assessment of a state of affairs,a grading of worth or ranking,and on the other, some directive to action. It is the latter phase of decision behavior that is prescriptive or purposive in function. Here there is some goal,intention or end-in-view that is to be accomplished. [Whether every belief is a rule of action will not concern me here (I have serious misgivings about the subsumption of all the statements of either science or formal logic under

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this heading)—but decisions that involve prescriptions, at least, are plans of action.]

People may "deliberate", decide or prescribe in **many different ways.** But meta-ethics goes somewhat beyond existing first order behavioral or linguistic petterns and introduces its own second order prescriptive meta-rules. Meta-ethics can not be purely descriptive or analytically neutral, but in some sense involves normative idealization. Although it may begin with the data of human behavior—how men reason and decide—and with the rules found in ordinary language—it soon presents a "normal" or "typical" use based on a "Paradigm case" or a methodological model. Indeed, one may argue that the first Greek logicians formalized the logical patterns implicit in Greek language and culture, but also tin a sense helped to establish new rules. Similarly, inductive science involves a system of rules which initially extended beyond the practices of most men. Both deductive and inductive logic are normative guides from which people continually deviate, and they are not fixed, but may be changing and self-corrective.

Moreover, the "logic" of decision cannot be restricted to moral decision,but applies to all evaluative prescriptions.There are many values and rules besides moral values and rules. There are many areas in life in which decisions are made (economics, politics, art, etc.), and each presents its own values and rules. Practical decision making in general, however, formally manifests certain common characteristics.

The position that I wish to present here is a revised form of naturalism. I maintain that decision may be warranted by an appeal to facts,or to rules—which may themselves be grounded in facts—though it is important to examine the meaning of the term "facts",and the kinds which are relevant to decision.

It is unfortunate that the term "naturalism" in ethics and valuation has taken on all sorts of unwelcome meanings—those usually attributed to it by its critics. When I use the term "naturalism"I do not here imply that value concepts are to be defined simply in terms of natural objects, or properties, nor that a single definition of "value" can be given, (that is a separate issue). I do not mean that imperatives are deducible from facts ("rationalistic naturalism"), nor that decisions are inductive generalizations or descriptive hypotheses, nor that they need to validated by recourse to non-natural entities,nor by means of *a priori* intuition.Rather by the term "naturalism," I mean that decisions are relative to human experience in the broadest sense of that term, and that they may be "reasonably" **supported** by an appeal to factual evidence. That is, prescriptive sentences are not primarily descriptive in referent or function, though they may be warranted by reference to descriptive sentences.

Now it is the case that many decisions are made by discovering and applying a general rule. Many decision problems in effect are problems of subsumption. The model here is the deductive model. As members of

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society we use bodies of rules that have been developed. Wide areas of life thus are structured. I think that Hare is partially correct in giving a deontological and deductive account of imperatives.[1] Prescriptive sentences may be validly deduced from premises,only if the premises themselves contain an imperative. Any student of logic knows that a conclusion can never contain more than is present in the premises; hence it follows that from two indicative sentences, one cannot deduce a non-indicative sentence.

But the problems of decision, I submit, are far more complex than this deductive account allows: one can always ask **whether** a given rule applies in a particular situation, and **which** among many rules should be selected. Moreover, some situations are so unique that none of the old rules seem quite adequate. One may wish to frame a new rule. Decisions that are rendered by deducing them from general rules apply largely to fixed or stable situations, but they do not operate in changing or difficult situations, and it is not merely a question of formulating a "decision of principle". Thus while decision in a great number of cases is facilitated by the application of general rules, still there are other methodological factors that have to be considered.

How then are new decisions(and rules)to be justified ?—by reference, I believe, to certain evidential grounds. They are to be tested, as Edel has said, in the light of a "valuational base,"[2] or as I shall here label it, by reference to a **decisional base.**But what is present in the base of reference? There are, I submit, **at least** six kinds of facts which are relevant to decisions, and which we may take into account in framing and justifying decisions. I can only sketch them here. The following is not intended as a complete account of the decisional base, for there may be other kinds of evidence, but it is, I think, fundamental:

1. PARTICULARS

Every decision is unique. It is made in relation to a concrete context. Decisions have meaning only in relationship to the particular facts of the case.For example, we ask, "Shall I drive or walk to school today?" Such a question of practice involves an agent (or agents), circumstances, objects, and events—of which I must be aware. It may not only involve present particulars, but memory and historical knowledge of previous facts which are connected to the present.And these historical facts may be either individual (related to my own career and history) or socio-cultural (related to my social history). Thus it is both the particulars in the present context and of the past which I weigh in judging a decision.

2. CAUSAL LAWS

But statements of particulars are usually by themselves insignificant

1. R. M. Hare, THE LANGUAGE OF MORALS Oxford; Clarendon Press, 1952.
2. Abraham Edel, ETHICAL JUDGMENT. THE USE OF SCIENCE IN ETHICS. The Free Press, Glencoe, Ill., 1955, esp. Ch. IX.

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unless related to a body of general belief and propositions. Particulars take on meaning for me by reference to constant conjunctions in my experience or causal conditions upon which I have acted in the past and in terms of which I have expectations and make predictions about the future. And such causal laws are empirically confirmed. I know that if I walk when it rains, then I will probably get wet. This is a simple generalization. But my judgments may be further expanded by scientific knowledge of causal laws. I know that threatening clouds may be a sign of rain; but also that a forecast of rain has been made by the meteorologist on the basis of weather conditions. Now this important point often appears to be overlooked by the "good reasoning" approach today: causal knowledge derived from the descriptive sciences may be a profound aid to decision-making.

However, to know the particulars of a case or the relevant causal conditions alone may not be sufficient to enable me to reach a decision. Indeed, it is difficult to believe that naturalists could have defended such a simple view that knowledge of particular facts and causal laws solely will enable anyone to justify a decision.

3. MEANS

Sentences which express decisions not primarily descriptive in meaning or function, but directive; and they concern a future state of affairs. In trying to decide we seek a procedure or policy which will facilitate action. What should be done is always a function of what **can** be done, the means at our disposal. There may be simple rule-of-thumb proverbs or recipes. There may be personal rules that I have adopted or rules at large in the culture. Technical know-how not only involves material resources, but also the organization of human energies (the division of labor, for example, as an economic mode of production). The applied sciences are, of course, of profound help; and advanced technology affords tremendous power for decision. Thus to get from home to school may be an old problem repeated in countless cases, but the invention of new means from ox carts to rockets,may expand our potentialities for action. Such means are not only vehicles for our physical transportation, but they are also vehicles for our desires, and they make possible new sorts of action. But it is difficult to see how this knowledge of means (even with the support of particular facts and laws)could serve as a sufficient basis for decision. For **can** does not necessarily imply **should**.

4. VALUES

There is another set of facts that we usually consider in reaching and justifying a decision, or at least is relevant at one level, and here I am referring to the human desires which we bring to every situation: All practical decisions at some point involve certain guiding dispositions,attitudes, and motives.Thus decisions are not abstract or empty figments independent of life. Rather they concern real persons and their activities made in response to goal-objects. What is usually at stake in some sense in all decisions are one's likes, desires, preferences,and interests in objects

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—we may call them "values". Such value facts "exist" and as such they are "real" in the lives of human beings. Whether I like to take exercise or that I dislike being late are facts about my feelings which I may consider in making a decision of whether to walk or ride. Thus my "pro"or "con-attitudes" (according to Nowell-Smith), my "prizings"and previous "appraisings" (according to Dewey), and my experiences of "intrinsic values" (according to C.I. Lewis) are relevant to my decision. To ignore these *de facto* value experiences is to operate in a vacuum; and to do so would make decision independent of the agents involved. But there is a difference between taking in to account the fact that there are such value experiences as evidence in judging a course of action on the one hand,and in allowing the expressive desires and feelings themselves to determine conduct on the other. In the first instance some rational factor is operaative; it does not ignore feelings or desires, but considers them along with the other facts; but in the second instance my value experiences are causally originative in character. However, the fact that I value something does not mean that I should continue to do so in the light of new facts on the situation, or that it is worthy to do so.

5. SOCIAL NORMS AND RULES

Moreover,men do not exist in isolation.Most of the things that we value are developed within the context of social experience. Our individual personalities in a sense are what they are because of social institutions and cultural mores—and these express norms of conduct. Each society has its own system of rules and principles including moral rules, standards, ideals and principles—some shared in common. Not only are most of my values conditioned, but the very problems which we face and the means of solution are given by the social framework. Thus to work or ride to school is not a problem for an illiterate peasant; and a Chinese rickshaw or a Peruvian burro are not alternative, possessed by me. Now I do not believe that we need deny that social rules are facts—surely they are the data of sociologists and anthropologists; although such norms are prescriptive, statements about them are descriptive,

There is another reason why we must consider social norms, and that is because what we should do frequently involves other persons: their desires, needs, and decisions. Indeed, it is at this point that so-called "moral" problems may arise, my values in relation to the values of others. All things being equal we seek what we call a "just" or "equitable" solution and we develop a set of "moral rules" regulating the social actions of individuals. The development of moral rules, I should argue, is in principle not intrinsically different from the formulation of other rules. (I will not devote special attention to this topic in this paper.)

But knowledge of either individual desires or of social norms is not sufficient to determine what is desirable.For the fact that actions are performed by people does not *primafacie* mean that they should be performed.

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Our decisions begin in the middle of life as it is found, and individual values and social rules are the stuff of which decisions are made. But though we begin here this doesn't mean that we must remain here.

6. BASIC NEEDS

Thre is still another set of "facts" that I would argue has relevance to decision-making; I refer here to the large body of knowledge about invariant needs and human health, as derived from the bio-psychological sciences. Of course, we can always question whether there are "natural norms" of human life? Anthropologists a generation ago seemed to point to an extreme cultural relativism, and it was thought that no common human nature could be found. But there are many signs that this cultural relativism has gone too far and that underlying the diversity there may be a kind of unity. The answer here can only be supplied by the sciences of man. Tentatively, I submit, there are basic human needs common to all men[3]: There is the need for homeostasis and survival, and the need for growth. Every species has a standard of health, whether beetles or mice or men. But man's life is far more complex than his biological existence indicates: for men enter into the context of socio-cultural life. Here, too, there may be a kind of "normal" functioning—that is, unless certain complex socio-genic needs are satisfied, the personality within society will develop a form of neurosis, and be unable to function. Various classifications of these socio-genic needs have been given by psychiatrists and psychologists: the most important of which seem to be love, belonging to some community, psychological security, and self-respect.

A minimal statement would be: if the organism is to survive, grow, and to function within society, then adequate goal objects must be provided to satisfy his basic needs. A basic need is not equivalent to a statistical average, but rather it is a potential norm (though restricted to a level of evolution). Of course, one can always ask whether it is "good" that we satisfy our needs—live, grow, and socially function. One must not define "value" by reduction to this level alone, nor say that the need for health "ought" always to prevail. On occasion one may even wish to discount normalcy, as possibly in the case of genius. All that we need say is that the data of basic needs are part of the decisional base. If it is the case that people naturally tend to live, grow, and function, then it is prudent to take serious note of these facts. Unfortunately, this is frequently overlooked in contemporary analyses of the logic of practice.

In the above account of the decisional base, a decision is functionally related to the following empirical factors present in the base: (1) particulars (present and past), (2) causal laws, (3) means, (4) existing values, (5) social norms, and (6) basic needs. (Other relevant facts may be such things as ones philosophical outlook or religious beliefs; but presumably these can be tested by reference to particular and general facts, or be included under the heading of ones values or social norms.) I submit that

3For a fuller treatment, see my article. "Normal Value Need-Reduction" JOURNAL OF PHILOSOPHY, Vol. LIV (1958).

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it is from knowledge of the above six facts at least that evidence or "good reasons" may be drawn for a decision. Many moral philosophers in the past have not taken account of all of the above facts, but have concentrated on one or more. For simple descriptive naturalism knowledge of (1) the particular facts and (2) general laws are sufficient to establish a decision. Extreme pragmatism may seem to hold that knowledge of (3) means alone is sufficient to warrant a decision, there being a means-end continuum. One form of naturalism (such as hedonism) has sought to (4) derive the desirable from the desired, or another to relate it to (5) social approval. And classical natural law theories have mistakenly held that(6) there is present in human nature a fixed "essence" which serves as a universal standard of "good". Each of the above, however, have isolated one factor which by itself is insufficient, but which in conjunction with others enables a convergence of criteria and approaches a fuller account of what might be involved in any base for decision-making.

But what is the relation between the decisional base and the decision which is drawn from it? The connection does not appear to be deductive; nor is the connection simply inductive. In one sense the connection is one of effectiveness; for the degree to which we take into account all the facts of the situation, our decisions are more adequate. Granted certain assumed values and social norms which we bring into a situation, a prescription may be said to be most efficacious if it is framed in the light of them. Here the test is teleological, and is judged by the consequences of the decision. A decision as a plan of action involves some prediction of future results. Knowledge of the facts enables us to judge the intended,to modify the desired, and to plan the ways of fulfilling them. The relationship between facts and a decision, then, is hypothetical and practical. We need a word to describe this connection. Perhaps I may coin one for the purposes of this paper: *act duction*; that is, every practical decision is a plan of action, hence how we should act is dependent upon knowledge of the facts in the total situation.

Now there are no complete or *a priori* formulas that can be given for the **formulation** of an act-duction; but I doubt that any can be given for the abduction of a hypothesis in empirical science, nor for the formulation of a postulalate in formal mathematics. Can any be given as **criteria** ? There is surely one test of act-duction that may be given—that of convenience. We test a decision in some sense by its effectiveness in relation of the facts. An adequate act-duction is one that best enables us to fulfill our purposes and desires (individually and socially) in the light of our needs, our resources, the facts of the case, and the limiting conditions. Recent decision theorists have begun to plot a strategy of decision. The factors that they refer to are the certainty of uncertainty,risk,utility, efficiency, probability, consequences, and predictability of certain actions in relation to certain optimal preferences.

But this empirical and probabilistic inquiry tells us how to decide in

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general without telling us what to decide in particular. To answer the latter would mean to enter into specific substantive questions. But I do not know that any philosophical analysis on the meta-level can provide explicit solutions or standards for problems. It only tells us to consider the facts in making and testing decisions, and it spells out and classifies the kinds of facts which may be relevant in general. (Thus it does not tell me whether I should marry Jane or Suzie, which party I should vote for, and whether to take salads with my meals or not.) In a similar way inductive rules do not tell you which hypothesis is true, but only,for example, that confirmation is essential in warranting a proposition. But obviously there may be conflicts between facts,social norms versus individual's value, for example. Are there rules of relevance beyond those that I have suggested which will tell us how to weight the various facts or how to select from among the six the most significant ? The danger here again is that in so far as one offers specific rules of relevance one is introducing substantive value preferences in a particular object language. And I am not sure that any rules of relevance can be formulated prior to an actual decision inquiry. What is relevant or controlling is always dependent upon the factual situation at hand. In different cultures and for different individuals, different facts (including values and norms) are present, and their relevance will vary in accordance with these factual differences.Thus a "wise" decision in India may not be the same as one in Paris or Cairo. There is in other words a kind of **contextual reference**, such that what is relevant can only be determined by reference, to the facts within the context.

Let us be clear about what the foregoing account of decision does and does not do.It does not assume that all decision problems may be solved. But who would claim that all problems of scientific explanation are solvable? In particular, there may be moral conflicts so difficult that only the lesser of many "evils,, will result. It does not point to any necessity in act-duction between facts and decisions. Indeed,I have purposely separated the "act"from the"duction"by a dash to indicate this disparity. In the light of the decisional base only converging probabilities are possible.

It does not ciaim that there is any ultimate obligation attached to it. "Obligation", I think, is a non-naturalistic criterion emphasized in the object languages of only certain moral codes (for example, the puritan morality of inner duty, and conscience). Naturalism denies any categorical basis for decision, not a moral or justifying "ought", only a hypothetical one. Given certain facts, a decision on balance probably is most suitable, and the most we can say is that a "reasonable" being should adopt the decision. But there is no guarantee or requirement that he will do so. Analogous considerations apply to the ethics of scientific belief or of deductive logic. Science, deductive logic, and the logic of decision thus are all hypothetically normative—but whether people will be **motivated** to assent to their conclusions (or adopt their rules) is a psycho-sociological

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question. Scientific method best enables us to develop tested hypothesis, formal logic to reason validly, and act-duction to develop effective decisions. But if someone does not wish to fulfill these purposes, there is very little that we can do to demonstrate or prove that he should. However, there is one important difference between the logical rules of inductive and deduc tive inquiry and those governing decision—and that is that the very content of decisions are desires, values, and social norms. Decisions cannot be understood independently of these facts of human valuing experiences.

Is it meaningful to apply the term "logic" to decision making ? One suggestion is that there are "logics"and that the term is applicable wherever there are quite rules that delimit how we shall draw conclusions from premises. The principle of contradiction, for example, is a formal rule,and the relation is probable.I have argued that there are rules,though no doubt less well formalized, governing decision, and that the connection between premises and conclusion is practical, or what I have called act-ductive: to be effective, a decision should be framed in the light of and be tested by reference to particulars, causal laws, and means, and must meet values, social rules, and needs. A decision that involves deliberation is a conclusion of a process of inquiry; it is the resultant arising from an appraisal of the facts, which serve as premises. "Logic", when applied to decision has a "genetic" use (much like Peirce's abduction), since it tells us how to frame decisions economically; but it also has a "criteriological" use, since it tells us how to assess the adequacy of a decision by reference to evidence. Now there are no doubt good arguments **against** stretching the technical term "logic" to apply to decision (or indeed to inductive "logic"); Yet there are sufficient similarities between formal,inductive,and decision inquiries,that perhaps a"quasi-logical" use is not inappropriate.Perhaps the basic distinction between formal,inductive, and act-ductive areas should be made, however,in terms of their purposes or functions: formal logic is concerned with formal truth, inductive logic with descriptive and explanatory hypotheses,and act-ductive "logic" with prescriptions for action.

There is one final point that, of course, many raise about the presuppositions of the logic of decision: does it involve a kind of persuasive commitment. In a sense yes,but so do formal logic and science in regard to their presuppositions. The "logic" of decision is only possible within a developed community of men, thus presupposing a body of rules. Society and culture exist, however, as vehicles for the satisfaction of our desires. Hence, this assumes that people will consider desires worth satisfying (whatever they may be), or, indeed, life worth living. And there is always the open question of whether we "ought" to satisfy our desires,or to live. One possible report is that there are pre-rational impulses to life antecedent to our conscious decisions. Perhaps we can say with Mill that the only argument that can be given that desire-satisfying and life are

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worth while is that people as a matter of fact do find them so. But the existentialists are correct when they maintain that life is "absurd"—no reason can be given for it—and the intuitionists when they say that first premises admit of no proof.

But we need not go as far. We need only say that if one desires to satisfy his desires or to live, then in terms of existing values and social norms, a "logic" or "quasi-logic" of decision making may apply—though it is rather infrequent that we encounter persons in non-philosophical contexts seriously advocating scepticism about desire and life. Thus similar considerations that apply to the foundations of science and deductive logic also apply to the foundations of decision-making. In all such systems of rules the initial postulates are given (though perhaps only rarely chosen): the wise to reason correctly, to develop warranted hypotheses, and to satisfy one's desires effectively. Granted the latter postulate, a kind of "logic" of decision is at least possible.

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ON THE BHAGAVAD GITA

WILFRIED NOELLE

WHEN peoples pass from the age of childhood into the stormy years of their youth, into the centuries of deeds, heroes and gods, they enter upon the era of epics in their literature. The greatest Indian epic is the *Mahabharata*, the "Great Poem of the Fight for the descendants of the Bharata," which consists of 1000 couplets and shed light on the primeval age of India. It is attributed to the mythical poet Vyasa, and even today it is still read in India with a veneration that is usually only reserved for religious writings.

Thanks to the works of Germany's indologists, the *Mahabharata* has also made a profound impression on the Germans. Some of the greatest indologists have reproduced the contents of this famous epic in an outstanding style and manner, namely in the form of consecutive depictions of the *Mahabharata*. One of the most notable works in this field is Hermann Oldenberg's " *Das Mahabharata—seine Entstehung, sein Inhalt, seine Form*" ("The *Mahabharata*—Its Origin, Contents and Form"), which was published in Gottingen in 1922. This work is the most comprehensive and striking of its kind. The pioneer in this field of research was Hermann Jacobi, whose book "*Mahabharata—Inahaltsangabe Index, Concordanz*"), published in Bonn in 1903, gave the reader a similar comprehensive and ccomplete representation of the epic and also a picture of life in ancient India.[1]

Of the German indologists who translated selections from the *Mahabharata*, Adolf Holtzmann in particular should be mentioned; he published several volumes of a book entitled "*Indische Sagen*" ("Indian Sagas") (Karlsruhe 1845-47), which was the first work of its kind in German literature to give the reader an insight into the vastness, the fantasy and the wealth of ideas of Indian culture. This book was so outstanding that it has appeared again in a new edition since 1920. In 1923-24 a compilation by Walter Porzig, entitled "*Die wichtigsten Erzahlungen des Mahabharata*" ("The Most Important Stories of the *Mahabharata*") appeared. These stories, too, which have been selected with great care from the immeasurable wealth of the great epic of the descendants of Bharata, give the European reader an excellent insight into the epic literature of the Indian people. One of the most famous German indologists, Paul Deussen, had previously not only made a selection of texts from the *Mahabharata* but has also compiled them according to their philosophical content and written a commentary to them. This work, which was

1 W. Noelle, Impact of Indian Thought on German Poets and Philosophers, Aliganj (U.P.), 1963.

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published in Leipzig in 1906, is entitled "*Vier philosophische Texte des Mahabharata*" ("Four Philosophical Texts of the *Mahabharata*").[2]

The gem of the stories of the *Mahabharata* is undoubtedly the *Bhagavad-Gita*—The Song of the Blessed. In beautiful, simple yet convincing language this poem reflects all the metaphysics, ideas and thoughts of the Indian philosophers. In this part of the *Mahabharata* the spiritual conflict of a human being who is thrust into the tumult and strife of the times is recounted with a psychological profundity which one would hardly expect of writers who lived thousands of years ago. No wonder the great German research scholar Wilhelm von Humboldt once designated this noble poem as "the most beautiful and perhaps the only true philosophical poem in world literature".

German translations of the Gita are so numerous that this work has become known to many Germans as the Indian work. It has been published in luxury editions and is also available in plain paper-backed pocket-editions. It has been translated by Richard Garbe (Leipzig 1905), Paul Deussen (Leipzig 1911), Leopold von Schroder (Jena 1912), and others. The translation by Leopold von Schroder, to mention but one example, appeared in the 30th edition in 1955 in Dusseldorf. In 1935 a translation by Rudolf Otto was published in Stuttgart, and another translation by Robert Boxberger, edited by Helmuth von Glasenapp, was likewise published in Stuttgart in 1955. This latter work appeared in the well-known pocket-book series of the publishing firm of Reclam.[3] Rudolf Otto, who translated the work in 1935, had one year previously published a book entitled "*Die Urgestalt des Bhagavad-Gita*" ("The Original Form of the *Bhagavad-Gita*") (Tubingen 1934); which in its method of examination and comparison is typical of this German scholar who is indeed unique in the field of the history of religion.

Another part of the *Mahabharata* consists of the story of Nala and Damayanti, the story of a king and his consort, who like the Homeric character of Penelope is obliged to wait for the return of her husband for years. The first German translation was made by J. C. L. Kosegarten whose "*Nala*" work was published in Jena in 1820. Kosegarten lived in Jena in Goethe's day and it was thus inevitable that the two should become acquainted. In his "*Noten und Abhandlungen zum besseren Verstaendnis des West - Oestlichen Diwans*" ("Notes and Dissertations for a Better Comprehension of the West-Eastern Divan"), Goethe describes Kosegarten as an understanding and obliging friend. Friedrich Ruckert recounted the same story in a work which appeared in Frankfurt on Main in 1828. In 1847 a new translation by Ernst Meier was published in Stuttgart. The famous Indian poet Kalidasa adapted the story of Nala and Damayanti under the title of "Nalodaja", which means "The Rise of the Constellation of Nala."

2 H. von Glasenapp, Indische Geisteswelt(IndianWisdom),2 vols,Baden-Baden,1958
3 Universal-Bibliothek Nos. 7874-7875.

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This story was translated by A·F. von Schack, a German writer who manifested a great fondness for the Orient, and appeared in his book "*Stimmen vom Ganges*" ("Voices of the Ganges"), which was published in Berlin in 1857. Part of the epic of the *Mahabharata*, namely the story of Savitri, the prototype of a faithful Indian woman who wins back her husband from the God of death, was first translated into German by F. Bopp. In 1895 the prose version of this story by H. C. Kellner was published by Reclam in Leipzig. Adolf Holtzmann also relates the same story in his " *Indian Sagas* " The story of Shakuntala, which the poet Kalidasa took from the *Mahabharata* and rewrote as a play, met with a most enthusiastic reception in Germany after the play had been translated by G. Forster in 1791. This play, which relates the story of Shakuntala's loyalty to King Dushyanta, is regarded in Germany as the finest work in Indian poetry.

Not only the *Mahabharata* but also the *Ramayana*, which in 24000 couplets describes the struggle of Rama to liberate his wife Sita from the Demon King who abducted her and is written in the language of Valmiki, is one of the most beautiful works which Indian literature has given to the world.

In Germany the *Ramayana* has countless admirers not only amongst research scholars but also amongst lovers of literature. A selection from the *Ramayana* was published by the above-mentioned German indologist Adolf Holtzmann in Karlsruhe in 1841. Since 1942 the selections from the *Ramayana* and the *Mahabharata* have been combined in a volume of Indian sagas. A comprehensive account of the *Ramayana* was given by the indologist Hermann Jacobi in his book "*Das Ramayana—Geschichte und Inhalt*" ("The *Ramayana*—Story and Contents"), which was published in Bonn in 1893. A year later Alexander Gartner wrote "*Das Ramayana und die Rama - Literatur der Inder*" (" The *Ramayana* and the *Rama* Literature of the Indians:"), which was published in Freiburg in 1894. Both these works helped to make this second great epic of Indian Literature known in Germany in circles other than those of research scholars. A number of very good translations are to be found in the *Ramayana* selection by J. Menrad, which appeared in Munich in 1897 and appealed to young persons in particular to such an extent that one can still find this work today in publications for young people. The German poet Schlegel also wrote a Latin version of the *Ramayana*.[4]

German indologists regard these Indian epics as a valuable document not only of Indian literature but also of history in general. For this reason not only indologists and philologists but also historians play a part in assessing the value of this literary legacy of ancient India. The fact that philosophers of religion as well as professors of the history of religion and ethnologists also occupy themeselves with epics indicates the manifold wealth of ideas contained in these Indian literary sources.[5]

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4 See also : H. von Glasenapp, zwei Philosophische Ramayanas (Two Philosophical Ramayanas), Wiesbaden 1951.

5 See also: H. von Glasenapp. Uber vier Puramsche Nach bildungen der Bhagavad-Gita, in : von Buddha zu Gandhi (from Buddha to Gandhi), ed. H.V. Moeller, W. Noelle, J. FR. Sprockhoff, Wiesbaden 1962.

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SPIRITUAL DEVELOPMENT AND MENTAL HEALTH

KURT FANTL
MARGARET A. PAUL

IN any discussion of spiritual development one is likely to encounter such recurrent phrases as universal love, sexual abstinence or continence, necessity for poverty,power,inspiration and revelation.Since these concepts are liable to misinterpretation,particularly by Western students, and since we, as psychiatrists, are in a position to see an occasional example of their misapplication,we wish to re-examine them, especially in relation to mental health.

A definition of spiritual health is as elusive as a definition of mental health. Spirituality is not morality which is a social or cultural convention, nor is it religion which is a superstructure built upon spiritual experience.Even less is it a'mish-mash'of all that people consider good,nor merely a projection of the super-ego. It is not the same as mental health, though whether it is a further development in the same direction or a condition of an entirely different order is uncertain. For the concept to be useful to us, however, it must include qualities which we can recognize within ourselves as well as within others.

Dictionaries do not offer much clarification. According to the Encyclopaedia Britannica "the word spirits is most frequently used as a designation for alcoholic beverages, more particularly of the ardent type which owe their strength to distillation." If we follow this clue we might say that spirituality is an essence distilled from grosser physical elements, and that it manifests itself as an inexhaustible supply of love combined with wisdom and power. These three qualities, love, wisdom and power, one seeks in a teacher and struggles to develop within himself. Love without power and wisdom is helpless and clinging;power without love and wisdom dangerous and destructive;and wisdom without love and power is not wisdom at all but simply knowledge.Knowledge can be like a donkey with a load of books on his back,while wisdom includes judgment, perspective, and a sense of value or proportion.

If we start with the assumption that universal love must have something in common with its more limited expressions, it becomes desirable to examine the common misconceptions of love with which we are familiar. Misconceptions of the nature of love are most frequently observed in relationships between two people, mother and child,husband and wife, or friend and friend. Usually the errors consist of mistaking harmful ex-

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tremes of behavior for their more moderate prototypes.One is over-generous, thus depriving the other of his sense of achievement, or he is over-protective, creating fear and weakness. He mistakes domination for guidance, submission for humility, emotional blackmail for self-sacrifice. He overwhelms with facts, thinking that he is teaching; over-stimulates and thinks that he is amusing, or neglects the other under the delusion that he is providing opportunity for inner growth. Most of these errors can be attributed either to a confusion of one's own needs with that of the other, or to an inability to grasp the other's needs at all.

It is easy to mistake inconsiderate self-expression for honesty and masochistic submission for recognition and acceptance of the other's needs. Sometimes the only way to judge is by results, since inborn but not readily identifiable differences may determine what is enough and what is too much.In addition,people's needs may vary considerably from time to time. And while sometimes we promote health by providing the optimal environment for unfoldment as free from stress as possible, there are other times when certain stresses may stimulate growth. It is necessary, therefore, to know the difference between stresses which will spur and stresses which will crush. When one considers the tremendous difficulty of loving even one person in such a way as to promote his growth and well-being, it becomes apparent how very much more difficult it is to try to be a saint and love all humanity.Such an effort by one not yet strong enough within himself may lead merely to the multiplication of errors. And even if we can love one person well, we must not confuse the feeble light of our small candle with the brilliance of the sun.

It is very difficult to find adequate yardsticks for evaluating behavior. In mental health we know how important it is that our unconscious motives be in harmony with our conscious drives when we try to act 'good'. Many politicians kiss babies to convey the impression of a loving heart, but most of us are not deceived. We are more often deceived by our own behavior.We may act the way we think we ought to act and yet our unconscious feelings may destroy the good we set out to do. For instance, one may be very giving but if the giving is not done in the right spirit it may be a humiliation to the person to whom the gifts are offered. To give with the spirit which makes people feel better for having received requires love and wisdom.But even gifts which are an expression of complete love may be misinterpreted by the recipient who feels worthless or who has been conditioned by unfortunate experiences of gifts misused as weapons. In short, an awareness of unconscious feelings on both sides is necessary for the successful consummation of an act of love.

Complete sexual abstinence has been exalted by many spiritual teachers, while others have recommended moderation, on the basis that sexual energy can and should be converted into spiritual power. The fruit of this endeavor is more frequently a rechanneling of loving sexual feelings into hate than into spirituality. A hungry dog will bite you if you show

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him a bone and then deny it to him. Similarly, an aspiring holy man may bite you when his sexual desire is stimulated and then frustrated, even though he is the cause of his own frustration. Or he may avoid people to avoid temptation, thereby limiting the extent of his usefulness. For instance, some men may avoid all contact with women bacause of their fear of them as sexual objects. Rechanneling too often leads to sexual perversion rather than to spirituality, to an obsession with sexual thoughts, or to a restriction of consciousness where everything even remotely pertaining to sex has to be shut out.

Obstetricians delivering babies have observed women going through the experience of sexual orgasm during childbirth. Pediatricians know that women may stop nursing their babies because they are disturbed by the sexual feelings aroused while nursing. Yet there is a reflex connecting the nipple of the woman's breast with the clitoris of the vagina. These observations suggest that love and sex are intimately related by nature. The attempts to separate love from sex when the sex urge is strong and unfulfilled often interferes with the proper ability to love.

Functions in living beings unfold according to an inner pattern. When functions develop and are not used they may become permanently damaged. If the wings of a chicken are clipped when flying behavior develops the wings will grow back, but an ineffectual flutter will replace flying. If a child is raised without hearing language in early childhood he will never learn to speak like a man. No later effort will undo that damage.

In much the same way sexual prohibition during maturation produces many sexual disturbances, including impotence and premature ejaculation, as well as a disturbance in the ability to love. This inability to love is at the root of many diseases of our Western civilization. To it can be attributed much marital discord and divorce, disruption of family life, damage to children's emotional health, delinquency, crime, accidents and even wars. People must be encouraged and taught to love, emotionally as well as sexually, in order to help them achieve mental health. They must be taught that the divine creative forces flow through them during sexual union and that this should be a time of exaltation and not of shame.

It may be possible to rechannel the creative forces of sex into spirituality but it is probably that only healthy mature sexuality can be so rechanneled. A retreat into chastity from sexual failure, just as a retreat into spirituality from a failure in human relations, involves serious dangers and will at the very least retard progress. There may, of course, be a few highly evolved people to whom this warning does not apply, or some outstanding spiritual teachers who can guide their students safely through to higher development in spite of previous damage.

Another concept which is frequently misunderstood by the eager aspirant is the opposition between striving for wealth and striving for God. It is the custom among many spiritual and metaphysical teachers to say

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that giving up material things is essential to spiritual growth. Because some holy men renounce all material goods, it may be falsely concluded that by such renunciation one becomes holy, whereas he may only become a dependent burden on society. On the other hand, renunciation of wealth, interpreted by many people as a sign of spirituality, may bring great power, as much power as money brings, and this power in either case may be used for good or evil. It is not considered wrong to develop physical or mental strength, only wrong to abuse it. And so it is with any form of power, whether it be attained through the possession of money or through the lack of it. Therefore it does not appear that poverty insures godliness, nor that wealth in itself opposes spirituality.

There is another form of power, however, which is even more important and more seductive. It is known variously as spiritual power, *siddhis* psychic power, etc., and is purportedly demonstrated in many ways, including telepathy, clairvoyance, psychokinesis, inspiration and healing. The sporadic appearance of these powers is amply attested, even after all instances of fraud are discounted, but their connection with spirituality is not established. The controlled and deliberate use of such powers is less well documented, but there is sufficient evidence to warrant intensive research in this field. The authors themselves have observed yogis who are able to influence certain autonomic functions (circulatory system, body temperature, size of pupil) in themselves, as well as the circulatory systems of others; to demonstrate telepathy, both sending and receiving; to influence objects at a distance without physical means; and to show immunity to fire. Plans are now being made to investigate these phenomena scientifically and the results will be reported later.[1]

For such research to be valid and helpful it will be necessary (1) to prove conclusively that these phenomena occur under controlled test conditions: (2) to record their occurrence by the most modern scientific instruments; (3) to study the forces involved in their production, developing new instruments for their identification and measurement; (4) to probe the limits of such forces; (5) to investigate areas of their useful application; and (6) to study methods for the recognition and development of such powers in others.

As a guide in this research we might well heed the words of the late Niels Bohr, renowned Danish nuclear scientist, who reminded his students that there are two kinds of truth, simple truth and 'deep truths.' A simple truth is so clear and self-evident that its opposite could not be defended. "The other kind, the so-called 'deep truths,' are statements in which the opposite also contains deep truth"[2] Many admonitions to students on the spiritual path are no doubt deep truths but through their obscurity lead to

1. This research will be sponsored by Consciousness Research Foundation, Post Office Box 887, San Pedro, California, U.S.A. Dr. Fantl is President of this organization, and Dr. Paul is its Executive Secretary.
2. Quoted in THE NEW YORKER, December 1962.

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misunderstanding and contradictory interpretations. Our job as scientists is to try to reduce deep truths to simple truths.

There are many pitfalls on the path. One may, for instance, have a few experience of verifiable telepathic communication with friends or relatives, and immediately jump to the conclusion that whatever comes to him "out of the blue" is true, disregarding the role of his own emotions, particularly anxiety, hostility and desire. He behaves like the farmer who withdrew a hundred dollars from the bank in one dollar bills and when asked by his wife if he was sure he got the correct amount answered, "Will, I counted up to fifty and it was right that far, so it must be right to a hundred."

Then there is the person who has convinced not only himself but others that he has acquired unusual powers of divination.One man we know does this by contacting his "higher self" and allowing it to speak through a pendulm activated by involuntary music movements. He undertakes to make grave decisions involving the welfare of others by swinging his pendulm over their heads, and many of them meekly submit to these decisions. When challenged to a test of the validity of his decisions he complied. Twenty-five hand-written letters from various people, young and old, male and female, were sealed in envelopes and numbered. He was asked merely to determine through his pendulum the sex of the writers and whether they were over or under forty. The results were statistically chance. When, on the first run, he missed the sex several times, he tried to explain it by saying that the writers were between-sexes, but when his various runs showed no correlation among themselves he had no ready explanation. At the end of this test even he was willing to admit that one should seek objective means of verification of supposed revelation.

Not everyone, however, is open to the suggestion that tests be applied, or else they misunderstand the nature of a valid test. There was a young woman who received what seemed to her to be a telepathic message saying "you have been contacted from outer space." A few minutes later she looked up at the sky and saw a flying saucer, which, as far as she was concerned, verified the first message. To the Western psychiatrist this sounds like an auditory hallucination being verified by a visual hallucination. When pressed for further verification she said that other clairvoyants had later made contact with her 'control,' but she neglected to consider the influence her books and lectures may have had on the other clairvoyants. She was a very persuasive young woman, and later when her 'control' informed her that a tidal wave would destroy her city on a certain day she was able to induce hundreds of responsible citizens to give up their jobs, their homes and sometimes their families to follow her into the desert, with blankets and a few cans of food, to set up an emergency base.When the tidal wave failed to occur on schedule she believed that the powers of her 'control' plus her own prayers had averted it. Later

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she received a message to fast in order to become a better instrument for telepathic reception. After sixty-six days she was dead of malnutrition.

This young woman was seen by one of the authors, just before her departure for the desert. When he asked her to test her 'control' in little ways before accepting his dicta in important things, she indignantly replied that she was satisfied with his credentials. She refused, for instance, to accept the suggestion that she ask for a prediction of the air temperature at a specified time and place for a few days preceding the tidal wave. She trusted her 'control,' and hundreds of people trusted her, perhaps partly because of the 'bigness of the lie,' and partly because of the intensity of her own conviction. Many people believe 'big' revelations without making any attempt to test their veracity, whereas they are much more cautious about accepting smaller revelations.

It must be a wonderful feeling to be convinced that God is working through you and that therefore all your utterances are profound truths of the utmost importance, that you can heal the sick, and that in fact there is no end to your power. It is, however, very dangerous. In order to avoid error one must practice detachment from his most cherished ideas, maintaining a healthy skepticism so long as he is unwilling to put them to a test. Scientists may err by putting too much emphasis on academic training,thus leading to conformity to old established ways of thinking and retarding the acceptance of new ideas, but at least they do not fall into gross errors of judgment. The alternative, the handling of the most important problems of mankind by dreamers, prophets and confidence men who never subject themselves to any objective test procedures, has always been disastrous. People who are guided by deep truths run the risk of far ing like the Persian king who was told by the Delphic oracle that he would destroy a large empire but realized too late that it was his own.

In summary, we have examined briefly some of the hazards on the path of spiritual development as they appear to Western psychiatrists,and have indicated the desirability of research in this field conducted along the same lines as research in nuclear physics or space-age medicine.Well aware that at this time we are but groping toward an ideal, we have been encouraged to express out thoughts in writing through the advice of a well-known American literary critic who says that the best reason for putting anything down on paper is that one may then revise it.

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ON THE PRESENT CRISIS: III

ARTHUR LAPAN

IN a previous article I raised the question: how should we respond to the very real possibility of a nuclear war which may extinguish mankind ? Since the contemporary crisis makes the future radically uncertain, the answer I suggested was : by creation, which has intrinsic and immediate value.

Creation divides into at least two kinds: creation *per se*, and creation which transforms present suffering into preception and community. Creation *per se* I defined as the perception of the unity of any entities formerly regarded as desperate, as for example, of new mathematical or scientific relationships. It is with the second kind of creation in response to the contemporary crisis that I wish to deal in this article.

Can we transform the impotence which, in varying degrees, the present crisis generates ? Yes, I think we can, since the crisis itself has a creative aspect. For one thing, both man's movement into space and the growth of physics, are movements of discovery. Creation is the process by which the unknown becomes known, it is a widening of horizons.

What are the results of this growth of physics and technology ? One is that man's perception of himself changes. He, and the world on which he dwells, diminish in significance. Obviously, this is an extension of the Copernican revolution, in which the earth, and therefore man, ceased to be the center of things.

But the diminution of our own importance, issuing from the widening of our horizons, also gives us a powerful sense of encountering creation itself. This, to some extent, always happens in genuine discovery. The world appears fresh, there is a sense of wonder. Just the multitude and variety of new facts, sheer enumeration, may do this to us. This sense of wonder may be so great that it may undergo a qualitative change. Instead of wonder at creation, radical amazement at it, we may be filled with a sense of its sacredness. I think that man's present movement into space carries exactly that dimension.

The process of creation is spontaneous. It also evokes surprise. The new perception presents itself to us as something found, an illumination, not dictated by intellect or will. The order of the creative process is not a manufactured order. You do not have pre-existent parts which are combined together and from which the result can be deduced. Neither is it an order which can be logically derived from a conscious end. Chance is king. The process itself, the perception that is, is *causa sui*, and hence unpredictable. It is this which generates surprise. Risk, too, is an essen-

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tial aspect of the process since its outcome cannot be foreseen. But although not reducible to its antecedents, the creative perception is the ground for the intelligibility of all that issues from it since it works itself out in a multitude of ways, in reaction to the circumstances it encounters.

Mingled with the encounter with creation is the sense of absurdity. Man's very greatness, his reason and willingness to sacrifice, may in the end prove impotent in the face of reality. Of course the reality which defeats reason may be in man himself. We discussed that in the first paper[1] when we concluded that man as a political animal may well make the present crisis irresolvable. This does not lessen the absurdity of man's failure but may only serve to extend the sense of absurdity from himself to the universe which produced him as he is.

But does not this sense of an absurd creation clash with that of a sacred one ? Before we answer this question, we must first ask: what is the nature of the absurd ?

To begin with, the absurd is an unconscious feeling. A person or group may be humiliated notwithstanding their excellencies. As they react immediately to the irrationality, they will feel no sense of the absurd. But let them develop a bit of perspective, and unconsciously the situation will begin to present itself to them for what it is, absurd. The absurd therefore demands perspective, and it is the reaction of mind to its humiliation. It is a statement, at first unconscious but moving toward more and more complete articulation.

What is the statement about? Camus put the matter succinctly when he said that "the mind's deepest desire is an insistence upon familiarity, an appetite for clarity. To understand is above all to unify.[2] But this world is not reasonable. What is absurd is the confrontation of this irrational and the wild longing for clarity whose call echoes in the human heart.[3] The 'this' in the statement 'This is absurd' is therefore about the disharmony between reason and reality, where 'reality' includes man and society as well as nature.

The statement emerges only when there is a perception of disharmony. Such a perception, together with the ensuing statement 'this is absurd', is itself a process of creation, and articulates itself in an infinite variety of ways. Our former definition of creation as the perception of unity is, therefore, inadequate. Creation may involve the perception of disharmony as well. What is essential is that there be perception and that it be significant truth that is perceived.

And what does the predicate 'absurd' designate in the statement ? Implicit in the predicate is a negation of the value of reality (which includes the irrational in man), and an affirmation of the value of mind.

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1 Darshana, Vol. II, January 1962, Number 1, pp. 68-71.
2 The Myth of Sisyphus, p. 15.
3 Ibid. p. 17.

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The word 'absurd' also designates a quality, a flavor, which is indefineable and which has to be experienced for the word to be meaningful. What does the word 'yellow' mean to a color-blind man? In the language of the philosophers, the statement is a synthetic proposition. The meaning of 'absurd' cannot be derived from that disharmony between mind and reality to which the word 'this' refers. The quality of absurdity is, as we have said, at first unonsciously sensed. It has no being outside of our experience, outside of our response to that disharmony, and at the same time it is unconsciously predicated of that disharmony. The subsequent analysis of the disharmony and of our response to it, does not prove the statement. It merely makes it conscious and, in this way, through language, accessible to the community.

Absurdity is also a magnitude. The magnitude of an adsurdity is in direct ratio to the distance between the two terms that are in disharmony. The magnitude of the absurdity of the present crisis is as great as it can be without ceasing to be absurd. There can be no greater absurdity than an encounter between mind and the irrational which may end in the extinction of human life on earth. Yet we may pause and reflect; if the extinction of mind here were the extinction of all mind, would the situation be absurd? I think not. I think it would defy language. It is only because it is probable that there is consciousness in other universes that the present crisis seems, to us who are involved in it, absurd. Absurdity requires not only that particular minds be unable to master reality, but also the conitnued existence of mind in some form and in some locale.

Let us now consider our former question: 'Does not the sense of an absurd creation clash with that of a soared one?' Our answer is 'no, it does not', for the perception of the absurdity of the incompatibility of mind and reality is itself a process in which we create ourselves. Recognition of the mind's limits and of its ultimate impotence in the face of the irrational is usually followed by disorganization and futility. But the ensuing perception of absurdity, where it occurs, integrates the self and thus does in and through itself satisfy the mind's longing for unity. Reality in this manner ceases to defeat mind.

Then, too, for the incompatibility to be seen as absurd, the contradictory faces must be compared with one another, thereby forming a whole, and it is the whole which is seen as absurd. The 'this' in the statement 'this is absurd' thus refers to a simple, indivisible unity which can be indicated and felt but not analyzed exhaustively into its elements. The unity is created by the perception and is what is percieved. The perception and the percieved here have absolutely no independent existence of one another.

Moreover, the perception of the absurd is itself a discovery, it is fraught with the unforeseen and is therefore a process in which we touch the fringes of creation. We have a premonition that new perceptions will come to be and indeed they do come to be. The barely perceived becomes

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mysterious and in it we sense the crooked finger of the infinite beckoning us from beyond.

The foregoing has a certain significance for the traditional 'problem of evil'. The problem, you will recall, has ordinarily been regarded as a theological matter. God is conceived as good and as omnipotent—how then can we understand evil ? If we explain evil in terms of Him, He is not good; and if we do not so explain it, He forfeits His omnipotence.

However, I am inclined to view the problem not as a theological but as a practical matter, existing only in a concrete encounter of values with evil, and only for a person who asks a certain question about that encounter.And the question he asks regards the outcome of that concrete encounter.The question is as to the possibility of the continuing affirmation of values in that or any such encounter.And affirmation means creation, for what is encountered is destructive of the existing form of values. So that the 'problem of evil' is the question of the possibility of the recreation of value in a new form.

So far as the perception of absurdity is concerned, it is such a recreation. Let us repeat: for the absurd, mind and reality are contradictory. Mind is marked by an urge toward unity, but reality is chaotic and brute, and ever and again defeats mind's drive toward unity. But when this contradiction and this defeat are experienced as absurd, you have a recreation of mind.

Of course, the affirmation of mind in any such encounter means that mind is not the antecedent, perfect and immutable ground for the intelligibility of all things which it was concieved to be in the traditional view. Mind creates not antecedently to the encounter with evil but in that encounter, and unknown to itself and unforeseen to itself. Both mind and reality are transformed for consciousness in that encounter; a new kind of unity is effected from their contradiction; and consciousness possesses both, without casting out one or the other. Indeed, consciousness comes to be in the creative process.

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MYSTICISM IN SUBLIMITY

S. L. BHYRAPPA

I

AN inquiry into the question whether the sublime is a mystic experience requires us to offer certain preliminary clarifications with regard to the nature of the sublime and the mystic experiences. The sublime is an aesthetic category which refers to the supra-coherent stage of the experience of beauty while the mystic experience is an epistemological category that stands for the transcended level of rationally coherent truth. But though beauty and coherent truth are respectively aesthetic and epistemological categories and the sublime and the mystic experiences are their transcended stages, the latter are not merely either aesthetic or epistemological categories; for, the term category means a certain notion or concept which can be defined with precision, while the sublime and the mystic experiences defy any attempt at precise definition.

Beauty and truth stand respectively for imaginative and intellectual coherence and because the maintaining of the coherence (in their own ways) is a *sine qua non* of these categories, both of them should keep up their distinctiveness, each refusing to have the distinctive nature of the other. Hence, both of them can be easily compared. But at the transcended stages of beauty and truth i.e., the sublime and the mystic stages, whether and how far each maintains its distinctiveness is a question which cannot be answered directly. For, as these stages connot be intellectually grasped, we can not compare them. It is true that even beauty cannot be completely intellectually comprehended despite its essential nature of coherence; but to a certain degree it can be analysed in terms of coherence which is also the principle of truth.

II

Since the sublime and the mystic experiences cannot be grasped intellectully, can we say that the sublime is a stage wherein the aesthetic experience develops so that it includes the developed stage of the epistemtic experience ? But it is too early for us to give an affirmative answer to this question, and even if we give one, we have to give it with a number of qualifications to indicate properly the sense in which it is so. But we may note certain similarities between these two experiences.

(1) While in truth and beauty we are at the relational level (though the sense of relation is less acute in beauty), at the mystic and the sublime levels we experience a supra-relational state, and so the distinction between the subject and the object is overcome in them. It may be pointed out that in the experience of beauty, this distinction is already overcome and it is only in truth that we persist in abouring under the error

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of distinctions. Now, in the mystic experience truth overcomes what it can not do at the level of coherence and hence it becomes more akin to or more comparable with the aesthetic experience of either beauty or the sublime.

(2) Secondly, both the mystic and the sublime experiences are instances of extension of the self. In order to avoid misunderstanding we may say that even the experiences of epistemic and aesthtic coherence are instances of the extension of the self. When I think of the far off nebulae I extend myself through the instrument of my thought and in the same way when I experience a work of art myself stands in accordance with the form of the work of art. But the sense in which the extension of the self is meant in the epistemic and aesthetic coherent experiences, is different from the sense it means in the mystic and the sublime experiences. In the sublime, the self completely recognises its oneness with the object and becomes one with its underlying reality. This identification of the self with the object is realised in the aesthetic coherence also. But as it is coherent. it is a limited or an immanent aspect of experience, and hence the self cannot completely experience its own transcendental aspect; which it can do in the sublime.

In the coherent thought, however, though the self can extend itself even up to the far off nebulae, as long as the distinction between the object and the subject like in, "I think of the far off nebulae or look at it", the "I" by implication is logically pressed from outside from being fully extended. It is pressed by the object which is set against the subject and then related to it. But the self can reach the complete and unopposed extension in the mystic experience.

(3) Consequent to the extension of the self in the transcended stages of mystic and sublime experiences, the self feels its own strength. This strength which is considered to be the very nature of the self (*caitanya*) is not given a suitable condition to express itself (*prakaṭa or prakāśa*) in the epistemic and the aesthetic coherent stages. The experience of this sublime is evidently an experience of the elevation of the self. The self, raises itself to the condition where its innate potentialities are awakened and its ordinary limitations, which are the opposite of strength are overcome.

William James says that one of the characteristics of mystic, experience is passivity (*Varieties of Religious Experience*, P. 372.). The self is said to be overpowered by a far more superior power and finding itself helpless, submits to it. Though a good description so far as one's getting the mystic experience is concerned, this is not the final account of the experience. As it happened to Vivekananda when his spiritual master touched him for the first time, the first stage of the mystic experience may be one of passivity. But it will be followed by the realization or self-experience of unlimited power; or the discovery of the self of its own strength. In the sublime also we can recognise two stages: in the first stage, the

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imagination finds itself insignificant before the mighty spectacle and realizes its helpessness. But it will be followed by an upsurge of strength from within the self; the imagination appeals to or transforms itself into a higher faculty, realizes its own strength, grasps the mighty spectacle and becomes one with the presented vastness and power. Here the coherently incomprehensible object is comprehended; but by an equally incomprehensible higher faculty.

(4) There is another very important point of similarity between the two experiences : at the core, both of them are monistic in spirit and like any complete system of monistic philosophy, they defy the reality of time. When one's power of comprehension is shattered in a sublime situation and the sense of comparision temporarily becomes inoperative, there is neither the awareness of change nor of continuity, but the experience reigns at a supra-temporal level. One cannot genuinely absorb oneself in the sublime experience before the Jog Falls and at the same time look at one's wrist watch. The same is true of the mystic experience.

III

Though the sublime and the mystic experience resemble each other in these respects, there are certain differences between them.

(1) In the mystic experience the self tries to get inward, receding from the presented phenomenon. But in the end it finds that its own inner essence is the same as the basis of the "external" presented phenomenon. But in the sublime the self makes an outward movement with the instrument of imagination to grasp the presented object—may be an endless strength of an ocean, a lofty mountain, an incomprehensible power of lightning or a profound situation in a work of art—which the self grasps in the end and thus it discovers the oneness of itself with the object. Though ultimately the result of both the mystic and the sublime experiences is similar, the starting moment of each is different.

(2) We should consider another condition in this connection-the ethical condition of the mystic and the sublime experiences. In a broad sense the experiences of even intellectual and imaginative coherence require some ethical condition to be fulfilled. If we imagine our enemy in the villain at every step of the drama, we cannot sympathetically appreciate that character. The idols that Bacon asks us to overcome in our thinking point to the ethical conditions of clear thinking. But in this sense ethical condition just means objectivity; objectvity in thinking and aesthetic experience; or freedom from personal determination.

The ethical condition of the mystic and the sublime experiences implies something more than what it means in the context of intellectual and imaginative experiences. In both these transcended heights, the root of morality is practically experienced. For a physical or a social scientist, impartiality is a condition only with regard to his subject matter and only in so far as his scientific pursuit is concerned. Nothing prevents an eminent scientist from being a man of loose character. But a mystic cannot

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be a mystic and something else besides. He cannot say that he is a mystic only as certain times and in the remaining times he can live in indulgence.

The ethical conditions demanded of the mystic and the sublime experiences are only an extension in depth and width of those demanded of intellectual and imaginative coherences. Intellectual coherence is only a partial aspect of knowledge and so it is satisfied with a partial fulfilment of the total ethical condition. But the mystic knowledge is an integral vision, the complete knowledge, and as such it requires the complete fulfilment of the ethical condition.

Now, what is the ethical condition of the sublime ? Any or every man cannot experience the sublime. It requires not only an imaginative gift but the highest degree of sympathy. A murderer or a typical villain cannot elevate himself to the sublime and when he reaches it, he is already at a higher stage of ethical consciousness. All ethical problems arise because of the confinement of interests for and within one's own self; it is due to thinking that the self is a limited entity seeeking its limited end. But this very notion is shattered when the self reaches the sublime and the result is the extension of the self or the realization of the self of its own boundlessness.

One may ask, whether in both these experiences the realization of the self of its own boundlessness is the cause of morality or morality is the cause of the realization. This question is vicious. For, unless certain moral conditions are fulfilled, the realization is not possible and till morality matures into realization, it has not reached its own ideal. The metaphysical basis of morality cannot be grasped by intellectual reasoning and that is why, so far, the greatest moralists of mankind are saints and mystics.

The ethical condition of the sublime is very clearly appreciated by Kant when he says that while the concepts used in the beautiful are of the understanding, those that are appealed to in the sublime are of the reason. For Kant, reason is the foundation of moral law. Kant, attributes "a certain sublimity and dignity" to the person who fulfils his whole duty. The sources of both the higher moral experience and that of the sublime are the same. But in the moral duty, the elevation of the self is expressed in practical autonomous action while the sublime begins through imagination which, having found its inadequacy; ultimately appeals to the higher self.

IV

One may take the view that the sublime, being essentially an aesthetic category, something which is the function of or even the transcendence of imagination, need not fulfil the moral condition which the mystic has to. The mystic experience is essentially religious taken in the most spiritual sense of the term and hence it is characterised by moral exaltedness, while even a non-religious man, a pure aesthete, can experience the sublime.

This view fails to recognise the profundity of the sublime. We should

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concede, of course that the mystic has to travel a long, steep path of moral and mental disciplines and purifications before having his experience; whereas the aesthete need not undergo these arduous disciplines. But an aesthetic novice or a dilettante cannot have any genuinely sublime experience. The sublime requires soaring height of imagination, deep sympathy and a powerful feeling of oneness with "the other", overcoming the assertion of the ego. If mystic experience can be considered the transcendence of the ego from its thinking aspect, the sublime is the transcendence of the same ego from its imaginative aspect.

It is very significant to ask whether it is possible at all for a non-mystic type of man to experience the sublime. The answer is suggested by the fact that not all artists are capable of the sublime height and those who have reached that height have expressed visions which are similar to the descriptions of the mystics' experience. The fact that the sublime works of art so far mankind has produced have religious themes also shows the kinship between the two kinds of experience.

If the mystic experience can be called freedom from the limits of rational consistency, the sublime can be rightly described as freedon from imaginative consistency. In the conception of Kant, teleology is above the demands of consistency.

Kant said that the beautiful is a higher category than the understanding and the sublime is higher than the beautiful but the highest is the judgment of teleology. That is, the experience which is completely free from but the orginating source of, the mechanical conditions and rules of the understanding is of the highest stage. Though Kant's account of the sublime is so wonderful that no other Western philosopher has so far offered a better description of it, it would have been better, as Dr. Ranade thinks (*Bhagavadgita: The Philosophy of God Realization* p. 281.). If Kant had placed the sublime above teleology, for, in the present scheme of Kant, though the sublime in so far as it is based on an appeal to the ideas of reason and not to the concepts of the understanding, the appeal is to a Condition of the freedom of the self (if the word 'self' can be used without prejudicing Kant's position), and not to complete freedom itself. In so far as it is not complete teleology, the sublime is not an experience of complete freedom. Had Kant been absolutistic in his ultimate position in the analogy of the *Upaniśads* or theistic as in the *Gītā*, he would have either placed the sublime above teleology or identified the two.

Here what we have to observe is this: if the sublime is treated as a little lower than the highest possible experience, divine revelation cannot be described as sublime; and if divine revelation is described as sublime, our notion of the latter should become more profound than our conception of it as merely an extended stage in aesthetic experience. But to think of the sublime without a profound idea of the divine revelation or something like the Holy of Prof Rudolf Otto, is only to stop at its phenomenal description—a negative description—without throwing much light on its ultimate source.

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THOUGHTS ON UNIVERSITY EDUCATION

B. L. ATREYA

THE MAIN OBJECT OF UNIVERSITY EDUCATION

THE main object of University Education should be to equip our young men and women with all that they need in life as well-adjusted and happy human beings. We have to make them acquainted with what the human mind has hitherto achieved in the field of knowledge both in a general and in a special way. We have to see that during his stay in the University the youth who comes to us with more or less an unfashioned character goes out of the University as a gentleman or woman worthy of living at peace and in co-operation with his or her fellow men and women. We have to see that he or she is able to stand on his or her own legs and to contribute his or her own share to the strength, prosperity and happiness of the society. We have to see that every graduate of our University by the time he has taken his Master's degree, has a complete and thorough knowledge in a professional subject, by which he intends to earn his living, a general acquaintance with all and sundry branches of knowledge, a healthy, rational and comprehensive outlook, good and useful habits, and a well-formed moral character.

UNIVERSITY EDUCATION AND LIFE

The average age at which a student now enters a University is 16, and if he does not discontinue his education, he is supposed to get the highest degree of D. Sc. or D. Litt. by the time he is 25 years.

These ten (or a little more or less) years of life, namely, from 16 to 25, are the most valuable part of human life from the point of view of conscious building of personality. Hitherto character and habits,interests and aptitudes, notions and ideals of students were more or less unconsciously influenced mainly by three factors, namely,heredity,family environment and school atmosphere. When a boy or girl enters the University the factor of conscious self-control and self-culture comes into prominence. Now he has to exercise his own choice in choosing his primary and subsidiary subjects, his companions and friends, his hobbies and pastimes, and his academic or social position in his class or hostel, out of the infinite variety of these presented by the University. By the time he leaves the University he is a full-fledged individual, a unique personality with its peculiar attitudes,behoviour-patterns and intellectual epuipment.Whatever he is as a man, as a whole man, as a candidate for membership of human society, as one ready to enter the world,and as a social unit from whom society expects something and who expects much from the society in return, is a product of his University education. The distinctions, the degrees, and the diplomas, of the University must, therefore, be such as to assess the individual properly. These, given after thorough testing and

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examination and careful observation of the individual, must be the true indicators of the total personality of the graduate. As such, they have to be very thoroughly considered and in-stituted. Hitherto, unfortunately, the degrees and diplomas of Universities have not been the proper guides for and indicators to the Society.They do not speak of the whole man or woman. They indicate only what the individual has done in a particular examination and how the examiners have assessed his answers to questions on some of the topics of his academic course. Even then it is said, and often correctly, that examinations are not the correct tests of a person's abilities; and it is very often true that divisions or grades in which students are placed are not correct indicators of their intellectual merits.Not to say anything of their moral character and social amiability.

University degrees and diplomas are at best indicators of a person's intellectual achievements. What about his character and habits ? What about his physiological reactions?What about his emotions and temperament. What about his social, ethical,philosophical and religious attitudes and outlooks ? Has he not cultivated all these while living within a University ? Are they not very important factors in success and failure of an individual in life, and do not the behaviour and contribution of an individual to the society depend upon many of these in a greater degree than upon his knowledge of some subjects which is assessed in examinations and indicated by the university degrees? Our degree should speak of the whole man; our diploma should indicate the fitness of the individual for a particular job; and the division in examinations should be determined after adding up his scores in all sorts of examinations and tests, which modern psychology has made possible in connection with the total study of personality, so that the individual and the society both may know what he is, what he is capable of, and with what proper work he can be entrusted with little danger of his turning a misfit or maladjusted person.

TEACHING

Leaving aside research for the time being, let us reflect upon the problems of teaching first. The Universities being autonomous bodies and the determination of the courses of their studies being entirely in the hands of teachers, the first and the foremost question in this connection is *What to Teach* ? In other words, what are the subjects which our young men and women should learn during their full stay of ten years at a University. Taking the contemporary trend in view, we may say that the first five of these years are to be devoted to learning and the next five to research. There may be a three years course of studies for the first degree, call it by any name, B. Sc. or B.A., Honours or Shastri, and a two years' course for the master's degree, call it by any name. Now what shall we teach the growing youth making ready for entering life during these five years, after which he or she may leave the University if he or she has no inclination or capacity for research ?

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The answer to this question depends upon what kind or type of graduates we want to produce, which in other words is, what kind of men and women we want to have in the world. Our idea of a University graduate must depend upon our idea of a full-fledged man or woman. The latter will partly depend upon the nature and possibilities of man and upon the ideal which our society sets before its members. Reflection on these issues necessarily involves a deep understanding of Psychology, Philosophy and Ethics etc., into which we have no time to enter here. Let us appeal to Common Sense and with its help determine the type of man or woman the world and the country in which we are living need today. The first thing our typical graduate must have is full physical development, health, strength and capacity to work. For the sake of brevity we may call it *Physical Fitness*. Every university student, must, therefore, be taught the science and art of physical fitness, and the university degree must indicate it after having properly assessed it. The second requirement of our typical graduate must be *Sociability* by which we mean that he has been taught both theoretically and practically to live in proper harmony with others around him; that at every step of his life he is conscious of others' existence, needs and feelings. He must have become convinced of the Golden Rule of conduct and must have formed habits and behaviour patterns on its basis. Social Imagination and Fellowship are as much-needed by a man and woman as physical fitness.To achieve this end every graduate must have been taught and examined in theoretical and practical Ethics and Civics, and the degree and division must be determined by his scores in this line. i,e., Good Conduct. The third essential requirement of every graduate is a *Right Outlook* towards Life and Universe. Every man and woman needs a healthy and right outlook in accordance with which he and she should live. Much of life's happiness and misery,much of our physical health and social adaptation depend upon our general attitude towards life. And if University Education does not provide instruction, guidance and light in this connection and the individual students are left to themselves to cultivate it by themselves, the chances are that their outlooks will be defective, narrow and physically, mentally and spiritually unhealthy. True manhood consists in living everyday life in the light of and in accordance with the deepest aspirations. highest ideals, and best thoughts. To equip the youth to do so, a well-planned course in Literature, General Science; Philosophy and Religion must be taught to every student within the first three years of his University carreer. Every graduate, it is obvious, over and above having physical fitness,social fellowship and right outlook must be provided with instructions, both theoretical and practical, in some *Professional Line* required, valued and respected by the present-day society, so that even immediately after finishing his course of the first two stages of University Education he may find a suitable employment, a means of livelihood, and a respectable place in society. Each University may not be able to provide ins-

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truction in all professional lines; there may be specialization by the Universities and Colleges in Professional Education. Young men entering Universities and Colleges should be advised by an organization like an Advisory Bureau in accordance with their interest and aptitudes etc., as to which professional course will suit them best. *Professional Efficiency* is as much necessary for a graduate as physical fitness, social fellowship and right outlook. Instructions in the last three must be compulsory in every College and University, their courses of study being more or less the same every where. The Universities and Colleges should only differ in having different professional courses, some providing instructions, theoretical and practical, in some professions and others in other ones. There is no harm in duplication or multiplication of professional courses in those professions which need more men and women.

The present system of our University Education, in India in particular, does not consciously aim at training the whole man. It does not attach equal importance to all aspects and needs of man. Our Typical graduate is a lopsidedly developed individual. We have divided life into compartments and take care of one or the other compartment at the cost of others. There is no regular course, teaching, training or examination, compulsory for all, in *Health*; in *Social Fellowship*; in *Right Outlook*; nor in some *Professional Specialization*. Our typical graduate is taught, trained and tested in only any one of these, and not in all at the same time. He is either a merely healthy and strong dunce, or a fine and good fellow who has achieved nothing else in life, or a poverty-stricken thinker or writer with no sure means of livelihood, or a mere professional man, a specialist in this or that line, who has never cared to know anything else in life, who does not know how to behave properly with others and who has never worried to think about the meaning, purpose or value of life and the universe. Our Universities have tended to produce Athletes, Social Servants, Philosophers and Professional Specialists, who are efficient only as such, but not men and women who are all these in desirable and required degree at once. Although we have been denouncing the old Brahmanical caste system, we have been creating a new caste-system by giving one sided education and training to our youth.

We see no reason why a boy aiming to be an engineer, for example, should be kept away from instruction and training in physical, mental and spiritual health. Does he not need it as a man ? Is an engineer not a social creature ? Why then should he not be taught and trained in good social fellowship which is dealt with in the subject of Ethics. Is it definitely certain that an engineer will have no questions in his mind about the meaning, purpose and value of life or that he will never allow the idea of God and his relationship with Him to cross his mind ? Why then should he be kept away from Philosophy and Theology? Why should not then, the Engineering or other professional graduates be trained also along these lines. No student of Science for example, has any compulsion

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or even opportunity to know Sanskrit, the basic language of India, and still we expect that our science graduates will build an Indian Scientific Terminology and will write textbooks on scientific subjects in Hindi or any other modern language, all of which are rooted in it. All this is due to the pernicious and artificial walls and barriers foolishly created between various faculties in Universities which do not allow,not to say anything of'provide for',teaching and instruction in subjects misappropriated and exclusively owned by another faculty,in addition to his special ones. This monopoly has to be questioned and broken.

Every college or department in our Universities therefore should teach one Special Professional Course in addition to a general course in Health, Fellowship and Philosophy which must be compulsory in all the colleges and departments of Universities. Each college or department should turn out specialized professional men in some line or other.Every graduate must be a professional graduate, no matter in what profession he is trained in accordance with his own inclination and genius, and in accordance with the needs of the society.But each graduate must compulsorily be taught and trained in a general course consisting of the sciences of Health, Fellowship and Right Outlook. There may be graduates who have specialized in any one of these subjects also in those colleges which provided postgraduate specialized instruction in them, in order to enter the profession of teaching them or in order to satisfy their inner urge to be proficient in any one of them.

RESEARCH AND RESEARCH DEGREES

The function of a University is not over by imparting knowledge hitherto discovered and embodied in books.Universities are also expected to add to the already existing store of knowledge by discovering new facts, new laws of nature and life, and new patterns, designs, and schemes.Man being endowed by nature with explorative and creative intelligence, his greatness lies in discovery and invention. It is these which distinguish man from other creatures; it is these which have enabled him to be superior in strength to any other species, however numerous and powerful they may be by nature. In fact what we call civilization is built on the foundation of Discovery and Inventions. Human races or communities are more or less civilized in accordance with the degree of their achievement along these lines. Longevity, prosperity and power of nations are in proportion to their knowledge of the laws of life and nature discovered by their thinkers and the inventions of tools, implements, machines and weapons, etc., made by them. In fact man's highest vocation in life is Research—both explorative and creative. Universities, which should help the youth in realizing the fullest and completest manhood,must certainly be the centres where not only young men and women are trained in the Methods of Research but also where actual Discoveries and Inventions are made.Although it is true that necessity is the mother of invention and that discoveries and inventions are more often than not made under the

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pressure of necessity created by actual situations and needs of life, which are more or less absent from the secure and peaceful atmosphere of a University, and consequently, that more discoveries and inventions are made in war times, and in factories and workshops than in College or University laboratories. Universities can be made centres of research, not merely by more and more equipping their laboratories, not only by giving them greater and greater grants, not only by valuing research degrees more and more, but by creating an urge in the mind of the persons capable of research and invention. This can be done by somehow bringing them in direct touch with the actual needs of the nation in social life, in factories and mills, in army, navy and airforce, in mines and railways etc., by recognizing a higher social status of the researcher, and by instituting great prizes, high titles and adequate scholarships, rewards and pensions for them. It is a wrong policy to keep the thinker and inventor lower in status than any other type of workers. The professions of legal practice, money-lending, trade, religious *guru*dom, and social and political leadership have brought more money, more honour, greater power, security and influence, which human nature loves so much, than the profession of research and invention. A few exceptions, which substantiate the general statement, may be left aside. In those exceptions too, it is not merely the capacity of research and invention that is the cause of rise in their status, wealth and power. We must also remember that it is not buildings, laboratories, apparatuses, materials and other kind of equipment that discover and invent. It is men who do so. And man discovers and invents under necessity, under inspiration, and with some hope and expectation. Thought is an instrument for satisfying other needs of life, and it does not work creatively when man needs nothing, hopes nothing and gets nothing.

NEW FIELDS OF RESEARCH

The Universe in which we are placed is multisided and every one of the infinite aspects of it infinitely mysterious, deep and extensive. Despite all the great and admirable advance made by modern science in knowing the Universe after the age of Newton, mankind is still gathering pebbles on the shore of an endless ocean. While the universe is infinitely wide, deep and manysided, our knowledge about it is infinitely poor, uncertain and one-sided. Although living within this vast ocean of existence, we know almost nothing about it. The more we know the more we realize our ignorance. Most of our certainties are mere guesses and imagination. Yet the natural urge within us to know is an indication that the universe is intelligible and that man can probe into its secrets. Our faith in the possibility of knowledge and in the valuableness of this pursuit are strengthened by the power every advancement of knowledge brings to us. It is the ever-increasing power brought about by the inventions and discoveries of science which is the main cause of its progress and popularity. Thanks to the efforts of the modern Rishis of the West, we now have a Scientific Method of discovery by the application of which

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we are probing little by little into the secrets of nature around us.

Scientific method is now the only method of aquiring of testing our knowledge and every community must adopt it. The scientific method is empirical and inductive. It is based on sense-observation helped by recently discovered means of strengthening the powers of the sense organs, such as the telescope and the microscope. Science does not yet believe in supersensuous realities and in the power of mind to know things directly without the use of sense-organs or to be aware of the feelings and emotions of other minds except through their physical and physiological indications. It does not believe in the existence of a soul apart from the body and in its powers of apprehension without the use of the mind and the senses. In all ancient literature of India,however, viz., the *Vedas* the *Puranas* and the *Itihasas* as well as works on medicine, astrology and astronomy etc. there is copious mention of supersensuous and super-mental realities and events,extrasensory powers of knowledge and action, wielded by mind, and of the potential and actual powers of the soul which verge on omniscience and omnipotence. It is a common belief in India that all the secrets of life and universe are revealable to the mind when it withdraws and detaches itself from the senses, and in greater degree to the soul when even the mind is stilled. Yoga, the typically Indian method of aquiring knowledge and power, is and art of controlling and stilling the activities of the mind. The attainments of an advanced yogi both in the realms of knowledge and power, mentioned in all ancient Indian literature, far exceed in importance and value the attainments of modern science. According to modern science all these beliefs of India are humbug. Modern physics, biology, anatomy, physiology and psychology do not support them and are definitely hostile to them. Educated Indians, particularly those who have received scientific education, are in great intellectual difficulty. They have to make up their mind either to reject all the Indian beliefs and traditions, or to make a difficult attempt of some how reconciling the two hostile attitudes to life. As it is not easy for an ordinary mind to come to a satisfactory method of reconciliation, a tendency towards an unconscious conflict grows; and often it leads to a disease of split-personality in a more or less harmful manner. That is why Indians, even the greatest of them, are rarely consistent in our beliefs, actions and utterances.

What then are they to do in order to build a healthy-minded India ? Certainly, they cannot lag behind the advancing world in adopting scientific method of acquiring knowledge and in making use of the already made scientific discoveries and inventions. They should also not discard blindly the wisdom and knowledge they have inherited from their forefathers unless and until they are proved wrong on scientific investigation. They should make a distinction between the knowledge of life and universe so far gained by science and the scientific method of gaining knowledge. Scientific knowledge has not attained finality. It is growing day by day.

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Today it is much more than it was a few decades ago, but it is very little in comparison to what it may be a hundred years hence. On the basis of what we know today we should not judge the validity of any views about life and universe, The scientific method is what is perhaps more valuable than the knowledge gained through it.Even with regard to that we have to consider whether it is the only method of obtaining knowledge of life and universe. whether it has any limitations and serious defects; whether it has to be supplemented by any other method to know life and universe completely and in all their aspects. We must try to improve upon the scientific method so as to enable it to penetrate the reality deeper; and with the improved scientific method begin to rediscover and test the ancient wisdom.

There are some types of phenomena alleged to be occurring in India which, when scientifically investigated, will throw a good deal of light on the nature of human personality and also of the universe. It is a sacred duty of Indian scientists to bring them to the focus of modern science and to come to correct scientific notions about them.

The most important of these are the alleged supernormal powers of thought and action acquired, possessed and exercised by the Yogis and Saints. Sanskrit and Indian Vernacular literature is full of references to them. Even living yogis, saints and faqirs are said to be in their possession. With earnestness, humility and love of truth science should gather such facts, well-ascertained by scientific methods of observation and record,and understand and explain their occurrence,either in the light of the present-day scientific theories or by formulating new hypotheses and theories.

Every now and then reports are published in the press of alleged cases of remembrance of events of previous lives of young children who accidentally or for some unknown causes seem to have it. On untrained and doubtful investigation of local people or of those who are interested in proving or disproving the doctrine of reincarnation these cases are dismissed as true or false. The doctrine of reincarnation being one of the cardinal teachings of Hinduism, Buddhism and Jainism, and all Indian literature presuming it, it is a matter of vital importance to come to a scientific attitude towards it. Mere belief or disbelief in it, in this scientific age, is not enough. All such alleged cases should be welcomed by Indian as well as Western scientists as great challenges to the modern scientific theory of human personality and should be thoroughly scientifically investigated. It will be a great research not only in the interest of Indian culture, which is based on the doctrine of reincarnation, but also in the interest of the good of humanity. It is amazing indeed why Indian scientists have neglected facts of this nature.

In the field of medicine too India offers some strange facts in which the scientific world should be interested. Astrologers are alleged to tell beforehand with precision the oncoming or ceasing of diseases, the

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dates of deaths, or at least the periods when they are likely to occur; serious diseases of body and mind are cured, it is alleged, by medicines in possession of, supplied or suggested by,non-medical and ignorant *sadhus* by mere *āshīrvādas* (words expressing best wishes) of saints and elderly persons, by intense prayers of the patients or their near relations. Curses (*shāpas*) and *āshīrvādas* are alleged to produce sure effects on the body. Such cases should be examined and investigated in order to discover their nature and validity.

Similarly, Scientific investigation should be carried on in the realm of the co-called interest and interference of the dead in the affairs of some families in the form of poltergeistic phenomena, of possession of individuals, and of veridical messages given through entranced persons. Such things are alleged to happen all over India and quite in appreciable number. It is no use discarding them as superstition when those actually concerned suffer or benefit from such alleged contacts with the dead.

Indian scientists would be doing a great harm not only to India but to the world by shutting their ears to this great call of the age. Western scientists are now giving up their scientific orthodoxy and prejudice against paying attention to such phenomena as are referred to above. It was about 80 years ago that some of them organised a Society for Psychical Research which has been doing a very valuable research work. The findings of Psychical Research on which a new and young science of Para Psychology is being built, are very important in so far as they tend to bridge the wide gulf between the Eastern mysticism and Western science and as they throw a flood of light on the deeper nature of man and the universe which is yet unknown to physics,chemistry,biology,and psychology which deal with man.

It is as certain as a mathematical axiom that the Universe within us is as vast, as mysterious, and as deep, as that outside and around us. There seems to be no end to the powers and potentialities of the inner nature of man. Modern discoveries in Psychology, Psychoanalysis and Psychical Research have already given an indication of it. Why should some of our scientists not divert their attention to this side of research. Modern civilization suffers from onesided development. It is more outwardly than inwardly. It seeks for material possessions and powers depending upon external means, foregetting that there exists more valuable wealth within us and that the powers of mind and soul are infinitely greater and more forceful than those of matter. All evils of the present civilization are due to its negligence of the laws of mind and soul. We lack in *Adhyātma Vidyā and Adhyātma Yoga* and hence we are miserable.Modern science and ancient *Yoga* must meet as the west and the east are meeting to-day in every walk of life. The oldest exhortation to mankind by its wisest leaders has been "Know Thyself" and the *Upanishads*, the most ancient philosophical writings of the world,place knowledge of the *Ātman* above all knowledge and regard it as the Basic Knowledge (*Mund. Up.*

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1.1.1.). In the *Bhagawadgita Adhyātma-Vidyā* (The Science of Self) is considered as the most excellent of all the *Vidyās*(sciences)

TEACHING AND RESEARCH, THOUGH RELATED, SHOULD BE KEPT APART

Every teacher cannot do research work and should not be expected to do it; so also every student is not to be admitted to research classes.A professor can be a good teacher without being a good researcher and **vice versa.** In judging the worth of professors Universities should distinguish one capacity from the other. There are, in fact,four different and distinct functions of a professor.And excellence in any one of them should mark him as successful, although its value may be different. These are: (1) Efficient Teaching, (2) Writing Textbooks, (3) Making Knowledge Popular by writing popular books and delivering popular lectures, and (4) Advancement and Enhancement of human Knowledge and Power by Discovery and Invention. In very rare cases a professor may be capable of doing all these things at once.But generally,he who excels in one lacks in others, naturally,because each of these functions require native talents as well as practice. A good University needs men of all these types and should give a proper place on its staff to all of them,and should set definite and proper value to the work of each, so that there may not be a coufusion in judging people. There is enough work for a good teacher, a good writer of textbooks, a popular lecturer, and a researcher in each University,and if he is only one and not any other he should not be branded as unsuccessful. Society needs all of them, and so a University.Every type is indispensible. Each must be judged by the degree of success he attains in his own line, and none of them should be allowed to develop an inferiority feeling because he is not another. Unfortunately it happens so in our Universities.At present there is no place for a Popular Lecturer in our Universities, as there is no provision for teaching compulsory general cultural subjects such as Popular Science, World History, Human Physiology, Psychology, Hygiene, Philosophy, Ethics and Religion, etc., There is too much of specialization and compartmentalism. Although every University needs good and efficient teachers,they are not valued as such in most of the universities where research work is carried on a large scale, or where research degrees have become abundant.In appointments and promotions a doctorate degree covers all other faults of the candidates.No attempt is made to assess teaching efficiency of the applicants or incumbents. Every researcher, we must remember, is not necessarily a good teacher, nor a good popular lecturer, nor a good textbook writer.

One of the evil effects of overvaluing research degrees and research work of professors is that in those departments where researchers predominate teaching work is very much neglected and inefficiently done.At the M.A. or M.Sc. stage, when students should be acquainted as much as possible with most of the best published works on various branches of the subjects in which they are specializing, they spend a lot of their

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time on studying only a particular topic on which they are asked to write a thesis.In our opinion,there should be no thesis for the Master's Examination in any subject. By devoting themselves to research on a particular topic students at the Master's stage are deprived of much of their time which they could devote to the already existing knowledge on a vast number of topics connected with the branch of science in which they want to have the Master's degree and which they ought really to master. Our M.Sc.should rather be Masters of already existing knowledge on the various aspects or branches of the subject in which they have especialized than researchers. A well-read and widely read M.A. or M. Sc. who has digested the existing knowledge is a better candidate for the Ph. D. class than one who has devoted a major portion of his time to writing a thesis on a pointed subject which carries a good deal of marks. An Essay written in an examination hall on an unexpected subject is a better test for Master's examination than a thesis, written at home.

UNIVERSITY DEGREES

Call them by whatever names, we should retain or have four University degrees corresponding to what we now call B.A.or B.Sc.,M.A.or M.Sc Ph.D. and D.Sc. or D.Litt. , the first having a three years' course, the second of two years, the third to be awarded on a thesis which may be accepted two years after the Master's degree, and the last after three years of the Ph.D. degree. There should be no confusion between the Ph.D. and D.Sc. degrees. Ph.D. must be a lower research degree than D.Sc. and may be awarded to a candidate who has shown his capacity to think originally, critically and scientifically on some problem of life or universe although he may not be able to make an outstanding contribution to the existing knowledge of mankind. The D.Sc. degree should indicate that he has considerably advance human knowledge on a particular topic or in a particular line and that his discovery or invention is an absolutely new addition to human knowledge and power.

As now we have accepted the *Scientific Method* as the only acceptable methods for all branches of human knowledge, and as most of the branches allotted to the Faculty of Arts, such as Psychology, Sociology, Economics, History, Philology, Politics etc. ,are now classed as sciences, there is no reason to have two names for the highest University Degree. It should be called by one and the same name, Viz. , D.Sc. instead of the two at present, namely, D.Sc. and D.Litt. As there is one and the same name, Ph.D., for the lower research degree, so there should be a one and the same name for the highest degree, and it should be D.Sc. , as long as we retain the present terminology of degrees. There should, in the same way, not be many names for the Master's degree. "Master of Arts" is a meaningless word for the degree. It should be Master of science for a degree which is given after a candidate has been successfully examined in wide and thorough grounding in a particular branch of knowledge including Literature, all knowledge being scientific in this age. So should the Bachelor's degree.

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REVIEW

J. J. Poortman Ph. D.—(Professor of Theosophical Philosophy at Leiden University, Netherlands) *Ochema, geschiedenis en zin van het hylisch pluralisme* (history and meaning of "hylic pluralism", or dualistic materialism). Vol. I and II (vol. III in preparation). Van Gorcum, Assen (Netherlands) 1954 and 1957. Price : vol. I Hfl 69.0(sewn) 8.25 (cloth) vol.II Hfl. 8.50 (sewn), 10.25 (cloth).

Ochema, this ancient Greek word means vehicle and accordingly this very interesting investigation deals with the conceptions of the vehicle or vehicles (bodies) of the soul down through the ages in all countries, all religions and philosophies. Anybody interested in the theories or the history of the problem of body and mind ought to read this important work. Unfortunately it has not been translated from the original Dutch into any better known language yet, but at least there is a Synopsis in English and a very good index in each volume. In Indian thought the *Mahabhutas* to some extent correspond to what the author means. Volume I. defines the term, monistic versus dualistic materialism, varieties of pneuma, metaphysical backgrounds, and then surveys some of the conceptions of hylic pluralism in primitive peoples, Ancient Egypt, Assyria and Babylonia, Ancient Persia, Teutons and Celts; Vol.II. deals especially with India and China. The following parts are to deal with: Ancient Greece and Rome, Israel and the beginnings of Christianity, the Middle Ages, the Renaissance, the Age of Enlightenment and the 18th Century, Romanticism, 19th and 20th Century. A bibliography of the most important works is added to each volume. The Dutch government has giventhe author a grant to enable him to carry through his extensive studies which shows how important they are. Already the synopsis (apart from the full text :Vol.I of 170 pp, Vol.II of 160 pp, illustrated) shows how many aspects these problems have and what minute differences distinguish the varieties of solutions attempted. It will prevent everybody who deals with these questions from looking at them in a onesided way if he studies the numerous views presented here.

Gerda Walther

BOOKS RECEIVED

Charles A. Moore (Editor) : *Philosophy and Culture-East and West* (1962)University of Hawaii Press,Honolulu,Hawaii, pp.832 Dollars 10.00

Thomas R. Martland, Jr., : *The Metaphysics of William James and John Dewey*, Process and Structure in Philosophy and Religion, (1963) Philosophical Library, Inc., 15 East 40th Street, New York 16, N.Y, pp. 210, Dollars 4.75.

Jacob Kohn : *Evolution as Revelation* (1963) Philosophical Library, Inc, 15 East 40th Street, New York 16, N.Y., pp, 171 Dollars 3.75.

K. R. R. Sastry : Sublime Biographies *Tamil Mysticism*,(1962) Published by the author 29, Dwarka Colony, Edward Elliots Road, Madras 4, pp.72. Price Re.1/-.

Dagobert D.Runes: *DESPOTISM* A Pictorial History of Tyranny (1963) Philosophical Library, Inc., 15 East 40th Street, New York 16, N.Y., pp. 270 Dollars 12. 50.

Susumu Yamaguchi: *Dynamic Buddha and Static Buddha* A system of Buddhist Practice, Translated in English by Prof. Shoko Watanabe of Toyo University.(1958)Distributors:Japan Publications TradingCo.,Ltd.,C. P. O. Box 722, Tokyo, Japan, Published by Risosha Ltd., Akagishita-Machi Shinjuku- Ku, pp. 94 Price Dollars 1.50 Tokyo,

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Masumi Shibata: *Le Sermon De Tetsugen Sur Le Zen* 1962 Published by Risosha Co. ,Ltd.,46, Akagishita-machi, Shinjuku- ku, Tokyo, Japan, pp. 93, Dollars 1.50.

Dagobert D. Runes : *The Art* of *Thinking*. Philosophical Library, Inc. 15 East 40th Street, New York 16, N.Y.(U,S.A.),(1961), pp.90. Dollars 2.57.

Note :—For want of space more reviews could not be published.

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Atreya B.L.,—Retired University Professor and Head of the Departments of Philosophy, Psychology and Indian Philosophy & Religion, Banaras Hindu University. Hony. Director Indian Council of Human Relations (Delhi) & Hony. Director Child Guidance Clinic, Varanasi. Honoured as Knight Commander (Italy) and Padmabhushan (India). Author of *The Philosophy of Yogavasistha, Yogavasistha and Its Philosophy, The Spirit of Indian Culture, Yogavasistha aur uske Siddhanta, Moral and Spiritual Foundations of Peace, An Introduction to Parapsychology, etc.*

Aver, Albert Van—Professor of English and Comparative Literature, Western Washington State college, Bellingham, Washington (U.S.A.). Graduated from Reed Collge, obtained Master's Degree from Claremont University College, and Ph.D. from the University of Cincinnati. At present teaching Introduction to Oriental Literature.

Bhyrappa, S.L.,—Professor of Philosophy, Vallabh Vidyanagar University(India)Contributed several papers to several philosophical Journals.

Diadochus, Proclus—A famous Greek Philosopher and Mathematician of the 5th Century. Studied at the Platonic Academy of Athens and became Head of the Athenian School of Neo-Platonism. Died on April 17, 485 A. D.

Evans, D. Luther—Professor of Philosophy in the Ohio State University. Author of many books and contributed enormously to various Journals.

Fantl, Kurt—President Consciousness Research Foundation, San Pedro,California. Eminent American Parapsychologist. Contributed enormously to the Modern Literature on Parapsychology.

Farlow, John King—Born in London. Educated at West Minister and Christ Church, Oxford University. M A. from Duke University and Ph.D. from Stanford University.Member of the Philosophy Department University of California. Contributed several articles to International Journals—*Mind, Analysis, Review of Metaphysics, Philosophical Quarterly, Philosophical Studies, Australasian Journal of Philosophy.*

Fodor, Nandor—Practising Psychoanalyst. Licensed Psychologist and authority on Parapsychology. Author of several outstanding books on Psycho-analysis and Parapsychology and has contributed enormously to literature on these subjects. Some of the important publications are: *The Dictionary of Psychoanalysis. The Encyclopedia of Psychic Science, New Approaches to Dream Interpretation* and '*The Haunted Mind.*'

Kurtz, Paul W.,—Professor of Philosophy, Union College, Schenectady, N. Y.,Director, U.S.A. *Bibliography of Philosophy*, Visiting Lecturer New School for Social Research(N.Y.C.,)Member Executive Board,U.S.A. World Committee for a World Constitutional Convent on, Author of Numerous articles and books and Fellow Behavioral Research Council.

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Lapan Arthur—Educated at Universities of Columbia and Wisconsin Taught Philosophy at Brooklyn College, Long Island University, Akron University and University of Wisconsin. Contributed to several American Journals. Member of different Literary Associations.

Mott, Francis J.—Spent many years formulating new non mathematical cosmology to include the inorganic, organic, social and mental levels. Used this cosmology to guide his intensive studies of the structure of the mind. Author of several books and contributed several articles on this subject.

Noelle, Wilfried—Ph. D. (Tubingen), An eminent German Scholar. Honorary Visiting Professor of the Birla Educational Institutions, Pilani, Rajasthan.

Paul, Magaret A —Executive Secretary Consciousness Research Foundation, San Pedro, California. Working on different interesting projects and contributed several articles in several Journals.

Sanborn, Herbert—A. M., Ph. D. (Munich). Head of the Departments of Philosophy and Psychology, Emeritus, Vanderbilt University, Nashville, Tennessee, U.S.A. Author of many books and contributed a large number of articles to several Journals.

Sinha, L. P. N.,—Member of the Department of Philosophy, Patna University, Patna.

Vijayadeva, Shri—Member of the Staff of the Teachers' Training Institute of Yoga and Registrar Yoga Institute, Bombay.

Walther, Gerda—An eminent German Parapsycholgist. Author of several books & contributed articles to many Journals.

Winthrop, Henry—An American Social Scientist of the College of Basic Studies, University of South Florida. Member of the Board of Editors of different American Journals. Regular Book-Review Editor of the *Journal of Humanistic Psychology*, edit a regular section of the *Journal of Existential Psychiatry*, and writer of regular section for the *Journal of Human Relations*.

MESSAGES AND OPINIONS

I think you have accomplished a very amazing and fine thing in putting into existence a journal of the compass and excellence of Darshana. .....John O. Nelson, Uuiversity of Colorado.

.....Your journal seems to me to be serving a very useful end..... Francis J. Mott, Kent, U.K.

I consider Darshana a very worthwhile periodical.....Albert Van Aver, Prof. of English, Western Washington State College.

.....The new issue No. 9 is again a treasure trove of profound wisdom and provoking thought.....C. K. Bliss, Sydney (Australia).

.....I do respect your journal rather highly..... Kurt Fantl.,M.D., President Consciousness Research Foundation,San Pedro California(U.S.A.)

.....You have such an excellent magazine, that my sincere prayer is for its continuance.....Mrs. Vida Reed Stone, Hollywood

.....I am of opinion that the magazine serves a useful purpose for this Institution.....Principal, Krishnagar College, Krishnagar.

.....The publication is enjoyed by both our students and faculty..... Miss Marian Sheets. Librarian, Intercultural Center Library, University of Utah (U.S.A.)

.....There must be hundreds of people anxious to see publication of **DARSHANA** continue.....Dr. Robert Powell, London.

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ANNOUNCEMENT—

Dr. S. Radhakrishnan Souvenir Volume

(75 Essays in Honour of Dr. S. Radhakrishnan, Eminent World Philosopher and the President of Indian Republic)

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Managing Editor Darshana
MORADABAD

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INTERNATIONAL QUARTERLY

OF

PHILOSOPHY, PSYCHOLOGY, PSYCHICAL RESEARCH, RELIGION, MYSTICISM & SOCIOLOGY

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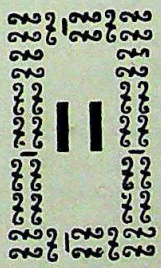

Volume III August 1963 Number 3

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DEDICATION

THIS ISSUE OF **DARSHANA INTERNATIONAL** IS RESPECTFULLY DEDICATED TO DR. ROBERTO ASSAGIOLI, AN ITALIAN PSYCHOLOGIST AND PHILOSOPHER WHO HAS GIVEN BIRTH TO A NEW MOVEMENT IN PSYCHOLOGY WHICH TENDS TO BRIDGE THE GREAT GULF BETWEEN INDIAN AND WESTERN SCIENCES OF MIND VIZ., **PSYCHOSYNTHESIS.** HE IS WELL ACQUAINTED WITH BOTH THE WESTERN AND THE INDIAN PSYCHOLOGIES AND HAS VERY BEAUTIFULLY SYNTHESISED THE CONCEPTS OF THE UNCONSCIOUS OF THE DEPTH PSYCHOLOGY OF THE WEST AND THOSE OF SUPERCONSCIOUS OF THE HEIGHT PSYCHOLOGY OF THE EAST. MAY HE LIVE LONG TO MAKE HIS IDEAS SUFFICIENTLY STRONG AND LIVING.

J. P. ATREYA
Managing Editor '*Darshana International*'
MORADABAD (**INDIA**)

Dr. Roberto Assagioli :

Dr. Roberto Assagioli was born in Venice in 1888. He took his Medical Degree M. D. at the University of Florence, specializing in neurology and psychiatry and pursuing at the same time psychological and philosophical studies. Later, he was the editor of the periodical '**Psyche**' His clinical experience in various techniques of psychotherapy (suggestion, persuasion, psychoanalysis and various active techniques) led him to elaborate a new and comprehensive method aiming at the integration or reconstruction of the personality. This method, is called **psychosynthesis** he not only applies to patients but also uses and teaches it as means of education and self-realization. In 1926, he founded in Rome, the first Institute of Psychosynthesis known as "Istituto di Psicosintesi" In the year 1938 to was compelled to close the Institute. After the war the institute was reopened in Florence. The spread of the principles and methods of psychosynthesis has been increasingly rapid and extensive during the last few years. Indian Institute of Psychosynthesis is being established at Kuthal Gate (Atreya Niwas), Rajpur, Dehra Dun, for propagating the ideas of Dr. Assagioli. As a writer and lecturer Dr. Assagioli has travelled widely through France, Switzerland, England, Holland and the United States. His essays and articles, some of which have been translated into eight languages, number more than three hundred.

His professional activities are mainly devoted to the "didactic psychosynthesis" of medical doctors, psychologists and educators.

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EDITORIAL

WHY SHOULD THERE BE DARSHANA INTERNATIONAL ?

THERE are several different questions one might have in mind when asking "Why should there be *Darshana International*?" But certainly the most natural and important question these words suggest is this: "What **Justifies** the existence of *Darshana* ?"

Now the question that I am asking is a **species** of the last question. It is a rather peculiar species of it.To come to the point at once, I am asking: "From the standpoint of a contemporary American philosopher, what—if anything—justifies the existence of *Darshana* ?" I shall try to answer **this** question (taken in the sense I have outlined) as honestly as I can.

On first considering the question that I have asked a great many contemporary American philosophers would be inclined, I think, to answer in the negative. They would feel like saying. "Not only is there no reason for *Darshana* to exist—there is good reason for it not to exist." What would motivate this sort of response would not be anything lying outside philosophy but **purest philosophy** itself. What would motivate it would be a **definition** of philosophy.

The term 'philosophy'possesses in contemporary American philosophical circles a connotation that is both exceedingly circumscribed and firmly entrenched. Certain sorts of inquiry and only certain sorts (more easily recognized than defined), constitute philosophy and nothing else does. This very circumscribed view of the nature of philosophy comes not at the beginning but at the end of a long historical process, and consequently it seems to its adherents to constitute a discovery rather than a mere operating principle. For example,they will say that in the European Renaissance almost anything counted as philosophy and in almost any admixture: theology, natural science **bona fide** and **non-bona fide** (astrology, alchemy, black magic), metaphysics, mysticism, logic (**bona-fide** and purely fanciful), psychology, psychical research, etc. They will say that the major thinkers of the 17th and 18th centuries perceived and made it clear that theology, the **non-bona fide** natural sciences,mysticism, psychical research, etc., did not belong to the proper domain of philosophy; that the thinkers of the 19th century disclosed or had disclosed to

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them the fact that the natural sciences did not either (but were either above or below philosophy); and that today the question even arises as to whether metaphysics and logic belong to it or not. In short, the current American view concerning the nature of philosophy is something like this: philosophy possesses a pure essence. In the past this pure essence was encrusted with all sorts of accidental attachments and excrescences. One of the tasks and triumphs of Western thinkers has been to separate the pure essence of philosophy from its encrustations of the non-philosophical. Precisely what this pure essence consists in remains perhaps a 'mystery wrapped in an enigma'; but at least it is now pretty clear as to what it does not consist in; and those are most of the things that are listed on the cover of *Darshana*. This, I say, is the way that many—perhaps the majority of—professional philosophers in America now conceive the nature of philosophy. And they do so, even though in some cases it is at the expense of some inconsistency with their own premises. For instance, many contemporary American philosophers would agree with Wittgenstein in his claim that particular things (e.g., particular games) do not form sorts or kinds (the class, 'game') because of some common essence which they possess but because of family resemblances. At the same time, these same philosophers can be found maintaining as vigorously as any others (indeed, sometimes even more vigorously) that philosophy possesses a pure essence and that all philosophizing must lie within the boundaries of this pure essence.

Now when an American philosopher first considers *Darshana* (as I was saying), he will tend to view the journal in the light of the definition of philosophy which I have described above, and hence, he will be inclined to say, "But look at all these odd bedfellows *Darshana* puts in with philosophy: psychology, psychical research (!), religion (!!), mysticism (!!!), and sociology (!!!!). How shameful ! And look at all the odd sorts of philosophy—where there is philosophy—one finds in its pages, and sometimes even mixed up with those other things." And he will go on to say to himself, "Every discipline should be kept pure and apart from others. *Darshana* has no modesty whatsoever; the journal is perfectly promiscuous. Should it exist ? I should say not !"

It can be seen, no doubt, that I am in part poking fun at the current dogma concerning the nature of philosophy which most American philosophers subscribe to. But please let it be understood: first, that in doing so I am poking fun at myself too (for what I have written above is just as autobiographical as descriptive of other minds): and second, I am not suggesting, in doing so, that the current American view is necessarily wrong. I myself am inclined to think it is right; and that philosophy is a very peculiar and special sort of discipline, which is different from other disciplines and should be kept distinct from them (and I am also inclined not to think this way too). What I am poking fun at is the doctrinaire, unquestioning acquiescence that many American philosophers,

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including myself, give to our narrow definition of philosophy. Our definition may be correct; but the point is--it is certainly not clear that it is, and we are rather presumptuous in acting as if it were clear. Orthodoxy is not necessarily odious or wong; but a supercilious and smug orthodoxy is; and I am afraid that the latter describes our present American orthodoxy on the nature of philosophy.

It is exactly in this connection that I would now like to maintain that, from the standpoint of an American philosopher, the existence of *Darshana* is justified. The definition of philosophy that *Darshana* embodies (and, I imagine, that most Indian thought embodies)is characterized by its permissiveness, its readiness to treat anything that purports to be philosophy as philosophy,to put philosophy into bed with all sorts of bedfellows, not surreptitiously(which often enough happens in America), but deliberately and publically, It is thus a definition of philosophy that is at the very opposite pole from the current American definition.

Nothing could be more absurd than to suggest that American philosophers give up their narrow definition of philosophy (which most of us, for various reasons, find true and rewarding) for the much broader definition embodied in *Darshana* and Indian thought.But it is not absurd to maintain that, looking over the shoulder of *Darshana* (as it were), American philosophers might also find this broader definition rewarding; and that, in any case, they ought to look over the shoulder of *Darshana*. And here I should like to borrow a thought from Professor Hocking's penetrating article in the January (1963) issue of *Darshana*, "The Values of Variety and the Necessities of Unity." Professor Hocking suggests that we define "a nation as an experiment in law-making" (p.5). if we do, his point is, then we can understand the value of there existing different bodies of laws.To begin with,each nation possesses its own peculiar institutions and customs ("There is no such thing as a word custom"), so that 'a suitable body of laws' is best conceived in national terms (for laws will have to take into account customs and other particular features of national existence). At the same time, certain laws that a particular nation proposes as the answer to its peculiar problems may turn out to provide a solution to the problems of other nations or even all nations. Hence, if each nation keeps its eye on the law-making experiments of its neighbors it may profit in ways that it could not if it did not remain cognizant of the law-making experiments of other nations and groups or if no such experiments were taking place.

It seems to me that a similar argument might be made with respect to the definitions that particular nations and groups of nations and particular circles within those nations and groups arrive at concerning the nature of philosophy. One might at least maintain that since it is not certainly known what is the correct definition of philosophy, extant but different definitions should be construed as experiments in philosophizing. Viewed from this perspective, the philosophizing (broad defi-

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nition)that goes on in *Darshana* should be of interest to American philosophers (however narrow their own definitions of philosophy), for conceivably, they might (but need not) discover elements of philosophizing which they would want to incorporate in their own philosophizing.

We might then conclude that, with respect to definitions of philosophy, it is not a matter of "The king is dead; long live the new king;"but rather something like this "*Vive* the American and English definitions of philosophy ! *Vive* the continental European definition ! *Vive* the subspecies that fall under these: the logical empiricist, the existentialist, the phenomenologist, the scholastic, the personalist, the rationalist, the idealist, the materialist's ! And *vive* the Indian definition of philosophy (*Darshana*)!"

John O. Nelson

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CAN MODERN BUREAUCRACY BE CONTROLLED

HENRY WINTHROP

THE bureaucratization of modern life has called forth in our time a large volume of criticism. Voices of protest have been particularly concerned with its spread, above all, throughout the functions of modern governments. The basic issue which has been raised in this connection is the question of whether this sprawling phenomenon in government can, in any way, be controlled. The purpose of the present essay is to suggest possible methods of control. Although its frame of reference is the United States, the ideas suggested here are equally applicable, with slight modifications made in order to adapt them to the institutions of other countries, to democracies elsewhere. The problem is a genuine and a pressing one in the twentieth century and eventually will have to be faced wherever democracy still survives and is struggling to ward off either the embraces or the attacks of totalitarianism.

BUREAUCRATIC INDIFFERENCE FROM WITHIN

The political loss of democratic choice has, as we know, been accomplished by transferring the right to make decisions to experts in industrial bureaucracies or governmental ones. At the same time it must be recognized that both strong and moderate reciprocal influences between these two are fairly common. If business makes decisions which commit the average citizen to a behavioral repertoire from which there often appears to be a point of no return, this could **in principle** be reduced somewhat if the capacity of the government agency to influence modern business enterprise were properly exploited on behalf of a democratic, political altruism. This would entail, however, a more realistic popular control of government agencies and institutions. Such control is, of course, our democratic right for we are all investors in the institutional enterprise we call government, our common stock being the vote and our margin being constantly covered by increasing taxation. Our basic task then is to find a set of methods by which government bureaucrats can be more readily placed under popular control and, in addition, decision-making by experts can be more readily submitted to popular but enlightened review. If such methods could be found not only would the citizen have a say in what he can do and consume but—and, I think, most of us would agree that **this is even more imporant**—he would have a say in what he can be. The first question I should like to examine is why it is so difficult to recapture a governmental bureaucracy for popular ends, particularly where these ends are concerned with the restoration of more choice and decision-making to citizen control, I should like to examine some of the reasons for this at this point.

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Typically what do the representatives of a bureaucratic agency do when they are under fire for their activities and procedures. Rationalizations and justifications will be put forward in defense of both. If, however, these fail to cushion the impact of failures and borners, and perceptive critics who have looked into the sins of commission and omission are not taken in by defensive smoke screens, responsible agency heads will be forced to modify agency procedures. These modifications will be carried out half-heartedly. Officially a new leaf will be turned over. Revisions of printed rules of procedure and transformations of objectives will formally govern the expression of official contrition. Nevertheless informal execu tion of the case load will be as close to the original program and procedure as bureaucratic inertia will demand, and public inability to inspect, alleged changes on the spot, will allow. Ego-involvements have strange ways of rearing their ugly heads and the general atmosphere created by bowing to public criticism will be somewhat reminescent of the adage *"plus ca change, plus c'est la meme chose."*

However, it would be a great mistake to assume that all the bureaucratic havoc which mocks the average citizen is the creation of top echelon functionaries. Decision, choice and initiative for the citizen can also be curtailed by "bureaucratic low men on totem poles." Anyone who has ever worked for the United states Federal Civil Service is soon made aware of the fact that the initial stages of Bureaucratization are created frequently by the lower rather than the higher echelons. It is here that the bottlenecks to communication are created in a manner quite undreamed of in the work and research of management specialists and social scientists who pride themselves on their. thorough knowledge of communication problems in industry. Learned tomes have been written on the role of formal and informal structures and on communication patterns in task-oriented groups. Rarely, if ever, do these mention the disruption to communication between an agency and the citizens it serves, brought about by those at the bottom of an agency's employee hierarchy. Many a citizen who has wondered why a simple question, addressed to a government agency, has not been answered for six months, and who automatically assumes he has stumped a bureaucrat, would be surprised to learn that this defeat was much more prosaic than this. He has probably met his Waterloo through a mail-distribution clerk who misrouted his important correspondence or who left it at the bottom of a basket for months. One level above this we have the correspondence clerk who frequently fails to understand the problem presented by a correspondent, particularly if the problem is not a routine one, and who, even when he or she does understand the problem, frequently fails to deal with it properly because of the intricacy of the applicable regulations which are frequently beyond his or her depth. Separate studies have been made and many more will certainly appear with the passage of time, on the breakdowns

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in communication which result from governmental *gobbledygook*,[1] but such matters require separate treatment and will not be taken up here. They are not emphasized in such work as that of Merton et al (4) or Blau (1).

To return to our lower echelon personnel, however, one level above the correspondence clerk we have the minor functionary—the accountant, attorney, economist, Junior personnel officer, social analyst etc.,[2] who often have only a nodding familiarity with the industrial situation or social problem with which they are called upon to deal. The reader need not think that this is an exaggeration. The accountants are legion who pass judgement upon an industrial cost situation and who have not the least inkling of the technologies and prime costs involved, who have never visited representative establishment in the industry involved, and who have never stirred up enough interest even to look at a flow-sheet of the industrial processes bound up with the cost picture which they seek to check. Federal agencies are full of attorneys who defy the average citizen to scale the mountain of legal, multiordinal terms with which the choice-making and decision-making functions are surrounded, and connect with reality if he can. Attorneys tend to be completely conditioned by the ambiguities and stratospheric aspects of legal language, a language which, because it consists chiefly of what Morris (5) would call designative-incitive discourse, makes it easy to stray far from the social roots of the problems with which it deals. Attorneys **as a group**, tend to be highly unimaginative (an outcome, I imagine, of the verbose legerdemain of the profession, itself; rather than a selective, psychological phenomenon) and as a result, they are not likely to see the human aspects of the situations with which they deal. Nor are they likely to see in imagination some of the ways in which their administrative decisions and choices interfere with the democratic birthright of the citizen-correspondent. Nor do they worry about the manner in which the ukases in which their decisions and choices are couched, filters down the communication ladder and becomes subject to distortion by misinterpretation. The further the number of removes between the decision-maker and his citizen-subject, the more likely is the terminal action which falls upon the citizen to be quite irrelevant to the problem or need which began the relationship in the first place.

Economists who serve governmental bureaucracies are still essentially capitalists without money. They have the disadvantage that, unlike the economist in industry, they have rarely seen an industrial establishment and their knowledge of the given industry frequently extends only from cover to cover of various books and other printed matter. The descriptive and institutional economist may have some sense of the historical growth of a given industry but he rarely perceives the organic unity

1. An American pharse for governmental, civil service jargon, whose chief attributes are both lack of candor.
2. These, of course, are the titles of fairly common positions in the United States Federal Civil Service.

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which underlies the activities of its most representative establishment. If the economist is essentially a data-compiler, a table-producer, an index-computer or is concerned with other **data-after-the-fact** considerations, he is even more likely to be out of touch with the rich plenum of events which intersect the life of the working citizen, regardless of whether that citizen is from management or labour. If he is an administrative economist, concerned with making decisions which affect the lives directly of both the employee and the consumer, he is likely to specialize in a few limited phases of the administrative law governing some Federal legislation, with the result that he is least likely to see or be interested in the extent to which a routine decision he makes reverberates and occasionally produces unwanted and unpleasant impacts upon the lives of individuals who he never suspected were within the compass of this influenced. Our most realistic type of economist is the individual technically trained in linear programming or in some other phases of operations research, and this type of individual is not likely to be in administration but rather in research. Further more, this type of economist is not likely to be among that group of government bureaucrats whom we have labeled "minor functionaries". Our economists in this category are afflicted with **too much**,"tunnel vision," so that the break down in communication which perverts choice and decision-making is conspicuous by its presence.

These then are the categories in our lower echelons—mailroom distributors, correspondence clerks, low status analysts, professionals in very minor administrative posts, such as accountants, attorneys, economists, personnel officers, and incumbents in many other minor occupations too numerous to mention. It is these incumbents who,in the name of efficiency, like nothing better than to **routinize and classify cases** (a normal, human failing) so that the individual and situational variations which provide the fulfilness of our lives are overlooked. These are the individuals who inevitably get so used dealing with people **as abstractions** that they may be said to earn their bread and butter by alienating themselves from man and society. Eventually they lose all capacity for **Sorgs** or care, which is so basic an attitude between man and man in the existentialist out look.It is the individual and the particular which one is faced with in choice and decision. Abstractions are only the artifacts of intellectual and social organization. The bureaucrat is functionally the specialist par excellence in what existentialist philosophers call the realm of essences. A calling sometimes betrays this outlook unintentionally as when members of the legal profession smugly quote "*Lex de minimis non fit*" the law is not concerned with trifles. How very revealing this adage this. In the name of general principles and abstractions, used as Procrustean beds, we torture the individual citizen's special problem and plight until it can be fitted to the high-flown, rootless categories of legal phraseology. Curiously enough almost all of the encroachments upon the democratic

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ideal of allowing the citizen to enlighten himself and participate responsibly in the democratic process, have been made in the name of abstractions and *ad hoc* general principles. This is precisely what Fromm(2) means by alienation when he says.

"The problems of the manager opens up one of the most significant phenomena in an alienated culture, that of *bureaucratization*. Both big business and government administrations are conducted by a bureaucracy. Bureaucrats are specialists in the administration of things **and of men.** Due to the bigness of the apparatus to be administered, and the resulting abstractification, the bureaucrat's relationship to the people is one of Complete alienation. They, the people to be administered, are objects whom the bureaucrats consider neither with love nor with hate, but completely impersonally; the manager-bureaucrat must not feel, as far as his professional activity is concerned; he must manipulate people as though they were figures, or things. Since the Vastness of the organization and the extreme division of labor prevents any single individual from seeing the whole, since there is no organic, spontaneous co-operation between the various individuals or groups within the industry, the managing bureaucrats are necessary; without them the enterprise would collapse in a short time, since nobody would know the secret which makes it function. Bureaucrats are as indispensable as the tons of paper consumed under their leadership. Just because everybody senses, with a feeling of powerlessness, the vital role of the bureaucrats, they are given an almost godlike respect. If it were not for the bureaucrats, people feel, everything would go to pieces, and we would starve. Whereas, in the medieval world, the leaders were considered representatives of a god-intended order, in modern Capitalism the role of the bureaucrat is hardly less sacred—since he is necessary for the survival of the whole.

Marx gave a profound definition of the bureaucrat saying: "The bureaucrat relates himself to the world as a **mere object** of his activity." It is interesting to note that the spirit of bureaucracy has entered not only business and government administration, but also trade unions and the great democratic socialist parties in England, Germany and France. In Russia, too, the bureaucratic managers and their alienated spirit have conquered the country. Russia could perhaps exist without terror—if certain conditions were given—but it could not exist without the system of total bureaucratization—that is, alienation."(pp. 126-7.)

These routines of so called efficiency in the name of which the bureaucratic functionary sins against a **proper feeling** for the democratic process and for the real spirit underlying the phrase, "the right to life, liberty and the pursuit of happiness," are reinforced with that lack of sympathy, imagination and concern, which the European social critic has often referred to as the *petit bourgeois* mentality and morality. All of these minor functionaries are at various rungs beneath the policy-making levels. As a result decisions which should and frequently would be expected of individuals of high intellectual calibre, because they entail much responsibility and often serious consequences for large masses of people, are often handled by minor functionaries who are all too frequently unfit for it. Judgment which should be rendered at top level is often not

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done so because of the inability to enlist the understanding or good will of an officious underling. The citizen's choice then becomes the mediocre civil servant's whim.

It is, then,in the lower ranks of a bureaucracy where the least competency reigns, the greatest quota of errors and the maximum indifference to the consequences of one's actions. What is it that interferes with the possibility of manning the lower ranks with top calibre people? Here we are involved with the matter of status considerations.The typical on going bureaucratic agency invests the positions in the lower levels of its table of organization with less status and less salary. There are a few ways by which this custom could be changed with benefit to all.If a deliberate public and professional policy was pursued, supporting an educational campaign to demonstrate the many grave responsibilities which may be part of a lower echelon position, this would help somewhat. Such an educational campaign should be reinforced by pointing out the consequences which may arise from mistakes of judgment at this level and the actual, reverberating effects of bad judgment on different sectors of the body politic. This may make a dent after several years of emphasis. If to the preceding we could add the practise of permitting a representative from lower echelon personnel to sit in regularly on committee policy -making, since administrative procedures are so fundamentally meshed with policy, this would add its increment to improving the quality of the service rendered by incumbents of lower rank.Such representatives would, of course, be given the creative function of working out the manual of procedures for their level and would be allowed to take charge of in-service training for the proper discharge of the duties of personnel in minor positions.

They might in addition be able to suggest from their vast experience some of the pitfalls which exist for the implementation of changing policy and provide procedural devices for forestalling undesirable outcomes of administrative functions. One of the objectives of the in-service training course just mentioned would be to familiarize minor functionaries with the nature of all the agency's functions. By seeing how these mesh with one another and by being made fully aware of the social functions these serve, any assistance given by a minor administrative hireling in being allowed subsequently to participate in policy-making, would thereby be of greater value. At the same time it might sensitize personnel to the urgency of reducing the extent to which the administrative assistant encroaches on the freedom for action and the needs of the everage citizen. An even more fundamental way by which status and salary differentials might be eliminated between all levels in an agency table of organization would be to rotate selected personnel between these levels. This would be most effective if it were an annual or biennial feature, with rotating personnel from a special and separate pool of talent whose salary differentials overlapped the range from the ceiling of the lower level to the floor

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of the policy-making level. If half the membership of this special pool served at any one time in what is ordinarily taken to be the lower ranks while the other half served in policy-making positions, this would tend to blur the unwanted distinction of rank. It would make the situation ambiguous for those who were most comfortable highly structured situations but given enough exposure to the practise, adaptatiov to it would surely occur. Above all this would engage ability at all levels of bureaucratic concern. The payoff on any such proposal is the expectation that officiousness, irresponsibility and unconcern for the options of the citizen might diminish as a result of such experiences. In turn this might give rise to a reduction in the passion with which the typical top bureaucrat seeks to aggrandize an agency's powers by narrowing down still further the area of choice for the citizen. With increased intelligence and maturity operating at the public-contact end of the agency's activities, we might expect fewer errors, less featherbredding and an increase in the notion that the civil servant is a public servant rather then a member of an insulated, untouchable elite whose greatest pleasure is to treat people as cases and their problems as routine bores. Above all it might result in the much-belated recognition on the part of public servants that their function is definitely not to plan the good life for us, or any significant part of it **but only to implement it.**

ROAD BLOCKS TO BUREAUCRATIC ENCROACHMENT

However, it is to be emphasized that whether the proposed types of change which citizens might want to institute were similar to the minor reforms just described or amounted to changes of an even more basic nature, members of the existing bureaucracy would resist such proposals. Even if they were completely accepted, however, they would prove to be insufficient. Any effort short of decentralist ventures, to restore choice and decision making to the citizenry, with the intention of reinvigorating democracy with some of its pristine expectations, is going to reguire genuine institutional innovation. Whatever these innovations may eventually prove to be, in order to push them through, they will require understanding, concern, time, energy and devotion from that elite, protestant block of the American citizenry, which wishes to roll back the ground unnecessarily captured by creeping bureaucracy. This same group also wishes to redirect the social impact of science and technology so that the areas of required future choice and decision will still remain in the hands of the democratic, body politic. I should like to address myself to a sketchy outline of **only one possible set of innovations** which may be in order.

In the operation of administrative law it is my conviction that the chances for the citizen to exert pressure for change will be slim unless a citizens' loby is set up which has appointed committees whose basic duties will be to study the workings, influence and decisions of administrative agencies, themselves. Such review functions should be acceptable both to Congress, the voters and administrative functionaries, themselves.

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One such type of committee should be free to study, through representative members of the legal profession, itself, who have no type of financial or psychological investment of any sort in an agency under scrutiny, aspects of that agency's function. Such a citizens' committee, via its own appointed attorneys, should be free to study the need for a restatement of the law governing the agency's activities. The possible need for such restatement should include the right of advisory review of both the legislation which gave rise to the agency's functions and the administrative procedures, legal and otherwise, through which such an agency executes its responsibilities. Following the termination of such study, such a committee should be given the privilege of being the executor of at least the first draft of a needed restatement of the law and any required new or modified legislation which appears to be suitable. Even more to the point would be the recognition of the value inherent in allowing a body of attorneys,operating for a citizens' council to frame such needed restatement and legislation from beginning to end. This does not usurp the function of our national lawmakers for they will frame final passage of the required legislation. However, this does give the citizen the opportunity to compare the corrective legislation which attorneys,operating on behalf of the democratic voter,felt was required,with that framed by our national lawmakers. In short order it would be possible to determine whether our legally elected representatives were truly representing private or public interests.The passage of legislation concerned with new business facing the national community would still be the prerogative of our bicameral legislature, but continued contact with the work of citizens' council comittees, of the sort we are describing, would very likely be sufficiently educational to result in capturing both the spirit and the product of genuine, democratic thinking as this has been reflected through the operation of such councils. This too would be all to the good in the restoration of democratic esprit.

Such study and restatement as we have been speaking of, would have to be accompanied by radio and television programs which are furnished as a public service, jointly paid for hopefully by (both the citizen councils and privately owned stations, themselves. Clearly the financing is not a basic consideration in this matter, for I feel confident that supporting funds could be raised by citizens themselves, if total support was forced upon them. The function of such public service programs would be to educate the interested sector of the public in the findings of such watchdog committees. In this way public under standing of the problems and issues involved and of the undesirable states of affairs which require mitigation, would be ensured. At the same time public support would assuredly be enlisted for the needed change, a support which our national legislators cannot afford to ignore or buck.

Committees operating on behalf of citizens' councils and a citizens' lobby need not, of course, be composed solely of attorneys. The trained

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and informed lawyer is without question the best party to entrust with drafts of required legislation, itself. Prior, however, to the framing of the advisory legislation, the study of the issues and problems involved and the social pathology which has been created by poorly thought out previous legislation and maladroit administration of the same, would involve other types of specialist. Economists, accountants, tax experts, behavioral and social scientists, natural scientists, technologists and social philosophers—these and many other types of expert can be enlisted to do the required spadework of such committees. This should be clearly understood. The attorney is in a position to code needed legal changes and to recommend forms, agencies and procedures which implement these. He is not, however, the most suitable expert for digging into the causes of social and institutional difficulties and into the genesis of social pathology, nor is he in a position to apply the methodological skills of the social scientist or to forecast the probable outcome of undesirable social situations and the legislation proposed to deal with them. These other types of expert are infinitely more important than the attorney in understanding the impact of science and technology on our lives and the degree to which these create situations that narrow the area for genuine participation in the democratic process. But when the question is asked, following the application of scholarship, "What is to be done?" then legal and political vistas are involved. It is then that we need the skills of the attorney who possesses wide-ranging interests and well-developed civic consciousness.

A preferred modification of the procedure already suggested would be to have a citizen's council share with Congress the responsibility for engaging competent personnel to reframe advisory law and administrative procedure. This would mean that both a citizen's lobby and members of Congress would be responsibile for different fractions of the total personnel of a reviewing committee. In this way not only would the ongoing work of such a committee be known at all times to members of the Congress but in addition our national lawmakers would always be in a position to make their own thinking felt through the committee members they, themselves, have chosen. One effect of such cooperation is that any final legislation recommended to Congress would result in a minimum amount of revision by our national lawmakers and meet with a minimum amount of resistance. This is quite obviously a consummation to be striven for, particularly when we realize that needed terminal legislation must be approved by these same lawmakers. Legislation recommended by a citizens' council meeting, consisting in part of personnel chosen by Congress, is not very likely to run completely counter to congressional thinking. By a procedure of this sort which would allow Congressmen to be briefed continually on the whole picture related to an area in which the citizen has been unnecessarily losing his democratic choice and decision-making functions, the distance between the legal objectives which will always exist on paper and the actual manner in which they are adminis-

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tratively carried out, should hopefully be reduced considerably. It is the existence of such gaps between legislation and administration, which has tended to make the consequences of bureaucratic inertia and administrative folly, reach points of no return.

A corollary, and a most vital one, to the type of reform which we have been describing, is to make absolutely certain that we enlist the help of the mass media of communication in educating the public to the differences, if any between the proposals made by a citizens' council functioning through,its own committee and those which are finally being considered for enactment into law. This would, of course, be done once the committee procedures of the Congress, itself, for framing new and needed legislation, has taken the ball out of the hands of the citizens' council committee. In order to do this most effectively, new educational devices and methods for use by the mass media,would surely have to be developed. I say this for the following reason. The social and political issues of our time are quite complex. The variables involved generally affect one another in such a way that they tend to give rise to complicated systems with positive and negative feedback. A proper analysis of the multivariate equilibria produced by the complex equilibrium relations of social processes, would generally require an appropriate background and be intellectually extremely taxing. It is this type of complex analysis which would ordinarily be intended for the scholar, and it would have to be cast into some simple form, with dramatic trimmings, for presentation via our mass media of communication. These media are not meant for intellectual strain, as presently used, but they await inventions of an auditory or visual nature which can get across the fundamentals of complex social issues and problems without loss of comprehension.It may be that some novel arrangements of visual materials,using teachniques of animation, diagrams, slides, pictographs, blackboard close-ups, montage devices,etc.,will do the trick.Whether new or old techniques are employed, however, they will have to be used in such a way that the enlightened citizen is given a fundamental grasp of basic issues and problems so that the choices before him for reinvigorating the democratic process are quite clear. Program presentations would, I suspect, rarely run past an hour and would probably be most frequently limited to half an hour. In any event the scheduled time would have to be a compromise between avoiding flagging attention and achieving a minimum but rounded intellectual organization of the basic issues involved.

Perhaps one of the most basic bureaucratic reforms which would aid in the recapture of lost democratic privileges from an entrenched bureaucracy, would be to modify **recall techniques** in such a way as to be applicable to appointed or civil service governmental functionaries. The objective of such a proposal is not to create insecurity for the administrator, but to make certain that incompetence, officiousness and bureaucratic irresponsibility towards the objectives of the democratic process,

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need not assume untouchability by hiding behind civil service tenure. A citizens'council with civic ideals and a humane bias could support review boards who,on a paid or voluntary basis—probably the latter—could review a policy-maker's record every two or three years. Its recommendations need not be binding on Civil Service officials but if such boards did their work well, their recommendations would surely be heeded. One way of dealing with incompetence which has been spotted is to inaugurate an operating principle which encourages the circulation of the elite. Incompetent underlings could be moved down for another two or three year period and competent underlings could be moved up, the entire circulation process being aided and abetted by an in-service training program.[3] Employees resenting the temporary demotion would be free to leave their posts but an efficient civil service will have established the principle of *une carriere ouverte aux talents* and a reservoir for replacements will always be available.

There are, of course, some dangers in encouraging the circulation of a governing elite of administrative specialists. The application of the principle involved is difficult because this is a sensitive area, that is to say, they preserve of a competent, administrative elite is the last place in which we wish to risk the introduction of Jacksonian democracy. Techniques for recall would have to be of such a nature that politically disgruntled groups will not find it easy to interfere with good work which happens not to have pleased them, by recommending the demotion of one or more individuals. One way of meeting this danger is not to allow the review function of a citizen's committee to be exercised unless its proposed membership is acceptable either to agency officials, the Civil Service Board, interested members of Congress, or some combination of these three sources. In addition, if the composition of such review committees was constantly changed for each separate task of review and if their members were chosen because of their disinterestedness and freedom from political passions, this might make such a review function more acceptable to any agency involved.

All of the proposals we have made, as well as others which would be forth-coming along the same lines if enough dissatisfied citizens contributed their suggestions for possible control of bureaucratic,function would conspire to constrict areas of irresponsibility and incompetence by bureaucratic

[3]The object here is to do something to arrest the allegedly incurable third stage of "injelitis," described by C. Northcote Parkinson. This third stage is a dry rot stage in which bureaucratic incompetence. inefficiency and disaster have reached a point of no return. "Injelitis" is a neologism coined by this author to describe an attitude of an insecure and inferior supervisor to a superior underling, where the supervisor combines in himself a high concentration of incompetence and jealousy. The term "injelitis" is a fusion of the terms "incompetence" and "Jealousy." The phenomenon in question has been described in one of a group of satirical essays which were well received and have since become popular in Western, English-speaking countries. They appeared in a volume entitled PARKINSON'S LAW AND OTHER STUDIES ADMINISTRATION. Boston: Houghton Mifflin, 1957. 113 pp:

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decision-makers.For all of the proposed activities a citizens' lobby should provide funds for a regular program, via our mass media, to communicate the results of such reviews at irregular periods to the interested sector of our citizenry. In this way it would be possible to indicate the changes which are needed.At the same time the citizenry could be polled following such programs, to ascertain the degree of popular understanding and support of the issues involved, which had been achieved. All of our proposals would cost money. These costs, however, would be little compared to the costs of bureaucratic misjudgment and incompetence.On the other hand we would be derelict to our own democratic tradition if we put the cost of supporting such proposals on a monetary rather than on an idealistic basis or, at least, on a basis of democratic efficiency.

No doubt the proposals which have been made here are small potatoes compared to the vast area of reform needed to correct bureaucratic abuses. Undoubtedly there are numerous other innovations which can be proposed which are much more significant than those made here. Proposals of one kind or an-other, however, are in order. A democracy which prates about the degree to which the individual is allowed to participate in decisions governing his own fate but in which the realities prove to be otherwise, may pass a point of no return. Whatever institutions usurp the privileges traditionally set aside for the citizen in a demo cracy—regardless of whether the institution is a business corportion, a government agency, a church or a school—these have to be checked.Our basic point has been that choice must be restored to the citizen where it has been unnecessarily taken away. Much turns on this word, "unnecessarily ," for if science,technology, urbanization increasing population and other important factors, appear to be making certain traditional, democratic ideals unrealistic,then we should face up to this fact.In this connection Hutchins[4] has shown some remarkable insight.He has simultaneously pointed out the need for reshaping our ideas of government in a society whose traditions are outmoded and whose technological drift produces hither to unfamiliar problems of community. The following passages from Hutchins make this quite clear in the present context. He says.

"The prevailing view in this country has been, and probably still is, that government is a necessary evil and that our primary concern with it is to be sure that we are protected against it. This is to be accomplished not only by the Bill of Rights, but also by the separation of powers and the competition of other forces.The separation of powers makes government ineffective. It therefore helps to maintain vested interests.Or,if we regard government as simply one of the numerous agencies through which society accomplishes its aims—others being corporations and labor unions, for example—we pass easily to the conclusion that one of the functions of these other agencies is to compete with government and hold it in check. There is a respectable doctrine of pluralism, which I do not share, that looks on

4 Taken from the newsletter and house organ of an organization with which Hutchins is affiliated.

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society as a collection of warring groups, interests, agencies, and institutions,of which government is one and only one.It is often said that the guarantee of our freedom is the competition of these forces, and on this theory government by pressure groups, and only such government,is both free and democratic.

If one thing is clear it is that the idea of government as a policeman, referee, nightwatchman, or competitor with other forces is dead, and that the idea that all we need to ask about government is how we protect ourselves against it is deader still. This is as it should be. The world we are living in is totally new. It is most improbable that slogans that may have been appropriate to a simple, national, agrarian society in an invulnerable situation can have validity for the largest, most advanced, most powerful industrial society in a world from which invulnerability has vanished forever. Since the world is totally new, and since it has become so overnight, our ideas are obsolete or obsolescent. In every aspect of our lives, we are living without theory, or, what is worse, we are living on the debris of outworn or disproved theory. Our minds are like attics filled with abandoned and useless furniture. Think of the plight of the economists, whose whole "science" is based on the idea of scarcity. What can they do with a country whose problem is abundance? Think of the political scientists, who have taught us that the issue in politics is who gets what and how, and who now do not know how to defend democracy when it appears that perhaps other systems may get more cheaper and faster. Think of the scholars in jurisprudence, who have insisted for a hundred years that the law was the command of the sovereign and who do not know what to do with a world in which sovereignty is fading and the cry is for justice...

THE PRESENT STAGE of industrialization is totally new.What is new about it is that we have a commitment to the highest possible rate of technological change and the capacity to produce technological change on a scale and with a speed heretofore undreamed of. The obvious example of the terrifying implications of these developments is the arms race, where we make things because we can, not because we need them or believe that we can ever use them. But the high rate of technological change and our commitment to it affect every aspect of our lives. These phenomena raise questions about education, about the use of free time, about work as the principal occupation of our lives, about the meaning of work...

IT IS SURELY USELESS to hope that the horrors of technological change can be avoided and its advantages obtained by *laissez-faire* or by the uncontrolled impact of group on, group directed, by some modern version of the Invisible Hand,to the good of humanity. It would be folly,to expect collective bargaining,even on an industry-wide basis, to solve the problem of the unemployment that has resulted and will result from automation .Some agency charged with the responsibility for the common good must be in charge. That agency is the federal government. Its instrument is law.

Any such view of the inevitable role of government implies that the methods of selecting, constituting, and operating the government have got to be purified. When we think about politics, politicians, and government today, we do not think of institutions and persons devoted to the common good. We think of institutions and persons that are oppressing us and that will steal from us and cheat us if

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they can. Or at best we think of a tremendous, creaking bureaucracy, absorbed in its own rules and its own protection, entrenched in its own self-satisfaction, operating without regard to our interests.

It is useless to talk of government as the agency charged with the responsibility for the common good unless we can figure out how to get a government that has some chance of knowing what the common good is and how to achieve it. If, as Miss Adams recommended, we are to reconsider our institutions in the light of the needs of the present day, we are going to have to do more than the obvious things, like abolishing the electoral college and having political campaigns paid for out of taxes, we are going to have to find out how the members of the political community can learn together when a huge governmental machine stands in the way, when all communication to government is by pressure groups, when all communication from government is propaganda, when, in short, the government does not educate the people and the people cannot educate the government."

Our justification for furnishing the preceding lengthy quotation is that it emphasizes for us some of the factors which, in fact, do make several of the traditional ideals of democracy unrealistic. It thereby suggests those areas for reform which, if successfully revamped, might result in the restoration of the citizen's ability to participate more directly in choice and decision-making. The factors upsetting to pristine concepts of democracy, as these have received expression in the writings of political thinkers, from Aristotle to the Founding Fathers, are such as could never have been dreamed of by those for whom democracy was a passion rather than a way of life. The world is, as Hutchins declares, totally new. It is impossible to trade in the old model for the new. Much of the conceptual baggage of agrarian type democracy is irrelevant, obsolete, obstructionist or ill-fitting. Democracy, as a political theory, was forged for economics of scarcity and yet its most passionate social testimonial must now be given by economics of actual or potential abundance, for which its present theoretical elaboration is somewhat incongruous. Lasswell (3) and other political scientists seem to be concerned with the distribution of goods and power, with who gets what size slice of the available economic pie and with who can change our consumption patterns most efficiently and disseminate them most widely.

But, as Hutchins says, if one conceives democracy in such terms, the political scientist will completely lose sight of its emphasis on creating a milieu in which the average man can actualize himself, making his own choices and decisions more frequently than current bureaucratic mass cultures are willing to allow. If he throws down the gauntlet in these terms, the political scientist will lose sight of the fact that the original intention of democracy was to provide an atmosphere for the favorable pursuit of a budget of values which enhanced our human stature and whose proudest accomplishment was essentially psychological in motivation, namely, to have its enlightened citizens burden themselves with matters which pointed to their own and posterity's future. The current spiritual concern of democracy is to forge those values, attitudes, ideas, inter-

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ests, ideals and levels of aspiration which would result in the machine becoming an extension of man rather than man becoming an extention of the machine and we use the word "machine" to cover not only instrument of production but also instruments of power, choice and decision-making. Hutchins therefore rightly remarks that if democracy is transmogrified and defended in terms of efficiency, power and consumption, than its champions and defenders will be thoroughly stymied before the challenge of non-democratic systems which may potentially be able to fulfill these more secular criteria more adequately, speedily and widely than we can do, ourselves.

Finally it is only too clear that the jurisprudential concepts of lawmakers are fossil survivals in an age of science and technology. The law's basic concern is, I suppose, community stability and this is as it should be but when efforts are made to achieve this stability by the structuring and allocation of power rather than by the achievement of social justice in existentialist terms, then the law becomes a travesty, if it does not become an anachronism. But the forms of social justice for an age of accelerating science and technology, mass communication and mass culture, and an age in which bureaucratic blight seems to spiral everywhere, have not yet been invented This is clearly one of the primary tasks for the coming Age of Abundance and, we hope, spiritual independence for the individual and for group cultures. The whole spirit of the law is shot through with the limitations of a mediaeval outlook in which the making of words and abstractions,the vicarious interpretation of these same high level abstractions, and the effort to compress life into static, logical molds, is seen as a rewarding activity as well as a socially useful one. This is our inheritance from the excessive philosophical rationalism and theological system-building of the past. Such essentialist symphonies of legal jargon cannot cope with the many forms in which science and technology make their social impacts. Systems of law are basically our modern forms of magical thinking, and legal forms and procedures our modern forms of ritual and ceremony. Eventually these systems, forms and procedures will have to be swept away to be replaced by social devices and safeguards that give easy access to the fruits of invention and their potential applicability to our lives, and which produce fluid institutions that perform their social function as they are supposed to do, without hardening into vested interests in power. Legal power, legal theories and some form of legal phraseology will still be with us, but as these bend to the social exigencies by science, technology and the scientific thoughtways, they will bear only slight resemblance to the power, theories and phraseology which has become our rationalistic inheritance of abstraction.

If we then find that certain of traditional,democratic ideals are unrealistic in age of science and technology, what are the choices before us? Shall we give up entirely these early ideals of our age of technological innocence? If we feel this is too complete a surrender then we face essen-

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tially the following two alternatives: Either we redefine democracy completely for the social and industrial complex created by a scientific and technological society or we stick to certain pristine, democratic ideals and look around for some practical way of translating the decentralist these into action for this same industrial and scientific complex. We cannot have it both ways, that is, we cannot expect to achieve the spirit of our early democratic ideals and still hope to preserve the advantages of a complex technological and scientifically-oriented society. In any case under either alternative we must try to obtain a set of social conditions and a sense community which restore social decision to the intelligent citizen.These will have to be social conditions and a sense of community which respect the integrity of the citizen as an individual,even more than they seek to influence his rubber-stamp approval or disapproval via the vote on packaged issues.In moving towards a resolution of these difficulties we can do no better,as arguments and counter-arguments are furnished by proponents of various proposals, than to remember the ancient adage "*Quo Urania ducit*" - wherever wisdom leads.

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SANE MAN AND SANE SOCIETY

ALFRED FARAU

A few days ago I saw a cartoon. A man lies on a couch, and his psychoanalyst says to him: "You are mentally healthy, and your problem is that you have to adjust to a sick society". This sounds amusing. Unfortunately, the situation is not quite that simple. If a society as a whole is sick, this society does not exist in a vacuum. There are, and there always were sane people, sane individuals in any sane society—but only in a sane society can the majority of the people develop a sane collective group spirit. This means that tonight we rather will have to speak about "Insane man in Insane Society".

The tragedy of our world today lies in the bancruptcy of social feeling. "*Gemeinschaftsgefuehl*",—the original German term for this psychological concept was introduced thirty-five years ago by Alfred Adler into modern Depth Psychology; as Adler explains it, it is a combination of social interest and cosmic feeling, and his concept was the first scientific proof of the basic fact of our life,well known through all ages to all great religions and philosophies: that man can find himself only by losing himself in a higher goal than himself alone. We human beings are forever confronted with this problem. We can accept the inevitable necessity of social feeling, or we can run away from it. However, if we run away, it still remains a problem of society. But society is never a problem of isolation. For man is a social being. And if we here it said of someone who is "isolated" that he is an "egotist", this is erroneous. He is not an egotist, but merely his own enemy. The genuine egotist of former times at least tried to love himself. Today's egotist does not even love himself. Otherwise he could not treat himself as badly as he does. Our social feeling has become so deteriorated that people are not even egotistic any longer. They have no longer left enough social feeling even for themselves. They are but empty shadows.

It is the greatest mistake to assume that,because of our emphasis on sociology, social work, education and psychology, we have more social feeling today than we had, let us say, fifty years ago. What we really have more of today is social consciousness. When Queen Marie Antoinette once asked: "If the people have no bread, why don't they eat

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Originally the speech was delivered upon invitation of the Washington Square Consultation Center at the Judson Church in New York City on November 9, 1961.

The paper is an abbreviated edition of the original speech; a few remarks pertaining to recent developments have been added.

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cake instead ?", this was not mere maliciousness on her part. Her ignorance was shared by thousands of her contemporaries. With few exceptions, what we today refer to as "the people", the "common man", simply did not exist as a factor to reckon with in the minds of leaders of mankind until late in the 18th century. Since then it has grown, slowly but irresistibly until today not even a dictator can ridicule or by-pass the historic law of our time: that **people and peoples live together**. However, at the same time our experiencing the horror of our age, the feeling for what has been happening and does happen to the victims of brutal force, has become less and less a personal experience. The discrepancy between the impossibility to avoid a rapidly growing social consciousness, and the horrifying absence of social **feeling** to cope with it—this, in my opinion, is the tragedy of the 20th Century.

You will understand better what I mean, if I give you examples. The reason for taking those mainly from the American scene, mostly even from New York, stems merely from the fact that we are living here, and that this is our part of the world. Do keep in mind, however that the underlying psychological trends we are speaking about are not essentially American, but universal ones, indeed.

Why do great companies spend millions of dollars to advertise their inferior merchandise instead of improving its quality ?—Why do switch-boards in hospitals and physician's telephone services so frequently function improperly ?—Why are milk-containers still sealed with wax, when more and more proof has been collected that this method is cancer-producing ?—Why is it possible that a man can bleed to death in the street, even near a City Hospital, because of a regulation that a wounded man may be admitted only with the written permission of a policeman, and why is this rule changed only **after** he has died ?—On July 22, 1958, shortly before the introduction of commercial jet-planes, the famons radio reporter Mike Wallace had an interview with Clarence Sayen, the president of the Airline Pilots Association. Said Sayen: "We have been approaching the problems of jet-speed travel with the speed of a camel. Our air traffic system is totally out of date for the planes we have in the air **right now**. Every day our pilots report to us an average of four near-misses." Asked Wallace: "Does this mean that we can expect more collisions in jet travel ?" Answer: "Yes". **And upon this official statement jet passenger flight was solemnly opened !—This was in 1958.—Three years later**, Elias Halaby, administrator of the Federation of Aviation Agencies, was interviewed by the "New York Post", August 25, 1961. He said: "In air traffic control we are daily running risks born out of the deficiencies of the last ten or twelve years. Until we get a whole new system we will have serious safety problems". Question of the interviewer: "For how long will this continue"? Answer: "Traffic control will not be adequate for **another three years**".

These few examples must suffice for our short survey. Do they really

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belong together ?—They do. Just as you can measure the temperature on a thermometer, so can you measure through the behavior of people their interest in their fellowmen. Each of the examples, different as they may be from each other, shows the same utter lack of social feeling, the spirit of Cain : "I am not my brother's keeper," or "I don't care". But if we do not care, if we are not one another's keeper, whatever we do remains only half an effort. And the final consequences of **half** efforts are—and always were—: **total** catastrophies.

During the last years this planet of ours has been drowning in clinical madness. Our world of lutniks and lunatics which was already split without the use of atom-bombs has become a mental asylum. We have the cold war, the cold peace, and from time to time we have the cold panic.

People have proclaimd God dead. But His ghost is haunting them now day and night. They have searched for his Angels in space, and since they have not found any, they continue trying to prove themselves to be stronger than He is. It is the Superman with the Superbomb who is to determine now whom to punish; and the peoples tremble under his path. And if the Lord visits the sins of the fathers upon the children and their children's children unto the third and fourth generation **Superman can do better,** he will visit them unto the thousandth generation ! Only one's own people, the chosen ones, will not be shattered; because "the Lord, thy God, is a merciful God." If ever there was blasphemy on earth, complete disregard for life and humanity, then we are witnesses of it, we the children of the Space Age.

If you want to know where we stand in our moon-race e. g., you have to read the clear and precise report of Carl Dreher in "Harper's" latest edition, March 63. Here you will find all the figures, all the horrifying details, how unbelievably far we are behind in our safety-measures for our astronauts. The author of the article is in full favor of space travel; so am I. This venture, however, becomes more and more a teen-age race of vantly, and less and less a scientific exploration. The same holds true for automation. It happens more and more frequently now, that the question is asked: "What will millions of people **do** in this world just around the corner, in the world of automation none is prepared for?", and again and again the automatic answer of the experts is: "We have to work on automation; what it will mean, socially, is not our concern". We **have** to. We have to. We hear it now over and over, day and night it is being yelled into our ears: **We must** ! **What is it we must** ?—We must shoot into the Van Allen Belt ! So we did; and nothing could stop us. Is there no difference any longer between having the spirit of a pioneer and being possessed by the Devil?—Much of this behavior reminds me of some of the worst symptoms of our most unhappy patients.

What could be done in this desparate situation ?—

The first question which comes to my mind is : what happened to

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our writers?—Never before could writers have more influence than today. In fact they are having less than ever. Is this due only to the deficiencies on the part of the public ?—I don't believe so. Whether they know it or not, people expect guidance from their leaders. What happened to our writers ?—And especially to our play-wrights ?—

The speed of reality has made them breathless, and the only reality left to them, and shown to us, is again and again the inner experience of crumbling alcoholics and intellectual bums, who always speak in symbols because they have no language at their disposal. Why don't the dramatists show us anything of the possibilities of the New World, of the inner experience of the dawning Age of Space ?—Because this dawning of the space age, the bright suns of hydrogen bombs have, paradoxically, completely blackened out our horizon. In other words: our writers are prisoners of the same tragedy as are all the other intellectuals of our time.—

I would like to take the risk of appearing very naive and idealistic. The things I now will say **could** be done if only they **would** be done. What makes them naive and idealistic is **not** that one cannot do them; only because of the fact that they are **not done** do they **remain idealistic and naive.**—

What would have happened in Germany if 5,000 Germans **as a group** had protested against the persecutions of the Jews ?—We know. Hitler would have killed them. And how about 10,000.....15,000..... as a group ? Sure thing. But would he have killed 5,000,000 Germans raising their protest in 50 large cities at a particular hour of a particular day all over Germany.....would he have killed 20,000,000..... 30,000,000.....out of 80,000,000 Germans?.....No ! Protest is not only a matter of quality but of quantity also.

Ladies and Gentlemen: what would happen if by a secret agreement **(and this could be done)** all important physicists, on both sides of the fence, would proclaim from one day to the other that they are not going on with their destructive work ? Under no circumstances. Do you think the governments of the earth could kill all the great physicists on whom they depend.....? The facts are: within two generations, from Madame Curie to Wernher von Braun, physicists have risen—a unique historic situation—from the poor and shabby roominghouse-laboratories of the 19th centuty to the status of a world domineering power; no other class of people today has an intellectual power comparable to the one they hold and they have actual power likewise; they really carry the fate of the planet. There are brilliant and wonderful people among them. I ask: what have they, as a group, done with all their power ?—"All wheels are still if we will" said the old socialists. This was a slogan.The physicists of our time really could do it. They could force mankind into peace.

You may know what, in the 16th and 17th centuries, a catholic who believed in Christianity was called. "Protestant".—You may know what,

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in the 16th and 17th centuries, a protestant who believed in Christianity was called: "Catholic"—(Just to show the mainstream of what went on. not to mention the hundreads of splinter groups fighting each other on their own account.) We are in a similar situation today, only a thousand fold more dangerous, more complicated, and more confused. It is almost trivial already to point to the fact that Russia and U.S.A. are minute details in the astronomical historical process we are experiencing, that the mere existence or non-existence of the earth is at stake—and still 99% of all people are not really aware of it.They have neither the phantasy to imagine what is going on,nor the information to know it, nor the interest to be truly informed. They want to hold on to their prejudices: and so they are marching in circles, tottering around, and speaking endlessly of missiles and anti-missiles, of defense and attack and protection and survival and—most of all—of loyalty and disloyalty.

Suppose you call a physician to a man who has the plague. All the relatives, all the friends stand around and speak of nothing than the patients terrible headaches. the doctor explains "his headaches are but a **symptom, I have to attack the disease, the plague**". All the people clench their fists, and yell at him: "You are unpatriotic.....he is **disloyal to our friends headaches.....**"—This today is the situation of a doctor of the mind confronted with the witch doctors. At least as long as he himself is in his right mind.

My own group, we psychologists, are not only entitled, but obliged to explain to as many people as possible, what is going on; and just as it would be unfair to overlook that many individual physicists have spoken out what had to be spoken out,—against all odds,—it can be said in all fairness that psychologists as individuals, and of late even some small courageous groups, have acted the same way. But I have not yet once seen Psychology come forth as an organized world science,and raise its voice in protest against the planetary delinquency. Why ?—In order not to be considered to be"political"?A priest is not political if he fights for reverence of life. Nor is a psychologist, I believe that it is much less the task of psychology to study the behavior of rate that it is to care for the human soul, and even to be passionate in its active fight for mankind's sanity.

Now the time has come to ask ourselves the question: What is a sane society ?—And, in spite of sixty years of Depth Psychology, there is no easy answer. A young African tribesman, e.g., talking every day with his dead grandfather, would be considered a psychotic by the majority of the clinicians in our Western culture. While in his own culture he is considered a normal person. It may even be that he would be considered a psychotic in his own culture if he would **not** talk with the dead man.—Whole civilizations, e.g.,the Maya Culture in South America,were combinations of clinical madness and high productivity and creativity. Sexual intercourse of men and women with the devil was a reality for

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people in the sixteenth century, and witch hunting was done by otherwise rational people. Kepler, the great astronomer, who discovered the laws of the movement of the planets, believed in witches and this, although his own mother was in danger of being burnt alive at the stake. Certain drugs can, at any time, in any of us, produce near-psychotic conditions.

We cannot go into all the psychological problems involved, but: where really lies the border?—A rather good joke exists. The **neurotic** says "Two times two equals four; but I don't like it". The **psychotic** says: "Two times two equals five".

It is therefore the loss of reality, the complete and steady loss of reality, which shows the difference between them. And if we speak not of an individual but of a society. how do matters stand then ?

Much more complicated. I never believed that there ever was such a thing as a ruling class, which merely needs to be replaced in order to automatically make things better. By what is this class **replaced** ?—By another class, which automatically becomes a ruling class. We better turn away from the illusion of a classless society, and begin first to have more knowledge of the mass psyche of mankind. The conflict going on in mankind's psyche is not, and never was, a fight between the rulers and the helpless ones; it is not, as Nietzsche once put it, a fight between strength and weakness. It is, as Romain Rolland expressed so wonderfully in "Jean Christophe" **that our strengths and our weaknesses are fighting: our strengths and weaknesses.** A society does not entail a fight between top and bottom but a dynamic game between **external actions** of **the few,** and the **internal attitude** of **the many.** The mass psyche of mankind does not show the reactions we find in physics and in chemistry. (These two are not just by coincidence the sciences already highly developed in Karl Marx's time). But if we go deeper into the structure of matter, energy and life, as do modern atomphysics and biochemistry, the similarities with mass psychological appearances become striking. One can find at a particular moment of time in any atomic group as well as in any human group certain movements, inclinations, directions, tendencies pertaining to the majority of the group. Translated into a new ethics it would mean: one should not make responsible each one, individually, by burdening him with a collective guilt, but, on the other hand, one cannot acquit a society for what it is doing as a whole, and what is happening in its name.

I believe we now come closer to a valid definition—valid for our purposes—of a sane society.—I would define insanity as a state of mind where the balance of creative and destructive powers, forming the very existence of every individual and every society, is disturbed to such a degree that the destructive powers, by the dynamic pressure of their own weight, if not checked, automatically must lead to annihilation. Has our West-East world already reached this point of no return ?—I believe it was more than once near the breaking point; I still wish to believe it

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must not lead to annihilation.

Behind the curtain—(I mean not "theirs" and not "ours"—I mean the curtain of the future)—on a deeper level than the political one—developments are going on,into which we will delve a little.The developments I mean take place in the fields of philosophy and religion.

Philosophy, as a discipline, is changing with the speed of our changing world;and while science in general becomes more and more abstract, even metaphysical,under the impact of modern physics and mathematics, philosophy will become more and more practical under the impact of the rapidly broadening vistas of modern science.—

As for religion and metaphysics, there can be no doubt about a mounting interest in them in our country and abroad. Zen-Buddhism has become enormously popular in the United States. But there are even more surprising symptoms. The "American Psychological Association", for example, dedicated a complete edition of its official journal to a "Symposium on Relationships between Religion and Mental Health". Among the strangest phenomena, however, are the strong connections which have recently been established between psychologists and religion, particularly strange, because so many of our colleagues were strictly opposed to all transcendental ideas.

How can it be that they now embrace religion, theoretically, in papers and lectures,and practically,in their close cooperation with priests and clergymen ? Can it be that they look at religion only as a collection of traditional ethical values, however appreciating the great importance of these values now more and more for a modern community also ? But can one really view religions of the Western world while leaving out their metaphysical implications ? I grant that one can be highly ethical without being religious in a conventional sense, but I do not believe that one can have a genuine relationship with the religions of old without accepting their metaphysical approach to the Universe; and it is now time to realize this fact.

Yet, I myself should like to draw a fine line between religion and metaphysics. As I understand them, religion represents the age-old treasure of metaphysical wisdom; **future metaphysics**, however, I should like to define as a **general state of mind**, as the **inner experience of future generations**, which will develop unavoidably,as I see it, under the impact of **astronautics and parapsychology**.

When I speak of metaphysics, I assume that you all understand Philosophical Materialism to represent the system of thought which tries to explain the world rationally and logically. This original materialistic view of matter and physical force—stemming from the 17th, 18th and 19th centuries—has been changed to such a degree that it is hardly recognizable any longer.

How it is possible that so many scientists can still deny the metaphysical trend in all sciences, I simply cannot understand. It was Albert

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Einstein who said that we are operating with formulae beyond our intellectual grasp, which are nevertheless so "real" that the results can mean life and death of our planet.

The concept of Time has become an even more confusing experience for us than Einstein's equation of matter and energy. Dr. Saenger, one of the foremost rocket-experts, has made some calculations. If a space-ship circumnavigating the cosmos, could approach almost the velocity of light, which may one day be possible with the help of the plasma-engine, the crew would "perceive" that the journey had lasted thirty-three years. Yet, in reality, if they returned to earth, the earth, if still existing, would have aged 10,000 million years ! Take this "rationally" if you can, please !—

Another example: there is a great probability that there are galactic systems in the Universe consisting of so-called anti-matter. This means that their parts show none of the qualities of what we call matter, and all qualities known to us are turned into their opposite.—A third example: I have personal information that one of the greatest American Universities supports the research work of a young physicist at the present time, who claims that matter can travel at a higher speed than light. (Which, as you know, according to Einstein, is impossible). —If these experiments should fail, it remains interesting enough that a university of highest standing finds them worthwhile to be explored. If they are realized, it would mean that a message sent to the moon would arrive there—according to our earth time—before it has been sent. This would be no more and no less than a scientific proof that prophecy is possible.—

You want more miracles of the modern world ?—For instance, there are persistent rumors in European scientific and philosophical circles, especially in Germany and Switzerland, that under the chairmanship of Khrushchev himself, a conference of high ranking party ideologists and physicists took place some time ago, with the purpose of establishing a new Soviet philosophy, in case the progress of nuclear physics and astronautics should doom Scientific Materialism, on which the Communist philosophy of life has been based since the very beginning. This, as I say, is a rumor, but the following quotation from the Russian official party organ "Kommunist" (already in January 1958) is not: "There is a bitter fight going on right now between materialistic and idealistic philosophies about the very nature of the nucleus of the atom. Unfortunately many of our best minds have withdrawn from this fight, and some of them have even gone so far as to declare that the time may have come for a peaceful co-existence of both philosophies. This would mean no more and no less than the ideological disarmament of Soviet science".

The full impact of modern metaphysics is to be felt, however, in the field of parapsychology. The pioneer work of several courageous scientists, e.g. J.B. Rhine's experiments in extrasensory perception, or Nandor Fodor's research in "Poltergeist" phenomena, is well known. And although

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this kind of work is still often enough met with arrogance and ridicule, there are other signs less noticed by the broad public, which are indicative of the great change in progress. May I quote: "The facts of parapsychology— —if indeed they are facts and not due to experimental error, hoax or fraud-- — might well force upon us a thorough reconsideration of the very framework of presuppositions in psychophysiology. And although there is not even a glimmer as yet of an acceptable and responsible theory of these curious phenomena, as an empiricist I have at least to go through the motions of having an open mind on this topic". Granted this statement is a very guarded one; but when we consider where it comes from, it is even more significant. It comes from, a speech delivered by Dr. Herbert Feigl, guest speaker at the Annual Conference of the American Psychological Association in Washington, in 1959.—

I do not know whether these few examples could bring to you a glimpse at least of the complete changing of the outlook in the universe—developing in the midst of our misery, permeating the minds of scientists and laymen alike, clearing up vistas of undreamed of grandiosity. While we are wrestling with our childish everyday affairs, a greatness of cosmic feeling, greater than the religions yet could understand, is opening up before our blind senses. Very few, indeed, are yet sensing the hope which lies in this grandiosity;that a new sense of strength, a new meaning of life could grow out of it.

If a man who tortures himself day and night because he thinks himself deadly ill, will get a few words of consolation from his doctor, it will not help him for too long. This is what our cheap slogans do to our people. While it is being preached us constantly that we are the hope of the free world, more and more Americans lives a life of complete apathy and hopelessness. As a society we have become more and more a group of isolated unhappy individuals, marching together in no direction.Imagine, if we could bring to our man who tortures himself day and night because he believes himself to be deadly ill, the conviction that he really is not healthy but that we have a real cure for him, instead of just giving him a few words of cheap consolation! This is,what modern Metaphysics, the new outlook on life, could give to our people and to the rest of the world.

It is impossible to go into details, but I think—inspite of all the shortcomings we have encountered in educatton in the last decades, and in spite of all the justified criticism it had to endure that education is the only answer to our sick world.What we are up against today are elemental forces broken loose from the abyss: psychic volcanoes. To fight them, to tame them,it needs elemental forces of equal strength.To'enlighten'is not enough.The Germans were a people of the highest educational standards, and Hitler came to power by legal and free election! And this is only one example. We have to convince people similarly to the way it is done in psychotherapy—only it would be far more complicated a process—by

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changing the inner attitude of the enlightened ones. A person graduating from this experience should then not say: "Now I know more" but rather "Now I must **act differently**".

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I understand that all good teachers since Adam and Eve have worked this way. What I am looking for is a method to make this kind of education available to millions of people. You may not be aware of it, but this has been done once already during the last generation and in a **negative** way. Systematically, scientifically, worldwide, through all kinds of media, yelled over all loudspeakers—admirably done: admirably namely from the point of view of progress in psychopathology! What I am looking for is the systematic, scientific. worldwide **counterattack**. I cannot see why an effort could not be made to influence masses psycho**therapeutically**, instead of psycho**pathologically**!

Psychotherapy has today practical methods at hand, good enough to fight the psychic epidemics of fear, of hate,of the desire to annihilate. All these methods are certainly not more than beginnings of a real collective psychotherapy of the future. But they are here.What I have in mind is to create something like a Psychological World Movement. Not to further enlarge the number of psychological amateurs and crackpots,but to make more and more people better equipped to look through the lies. the hypocrisy, the prejudices of general politics. Psychology, in my opinion, has no more important a task to fulfill now than to become political itself; in the sense of the original Greek word, namely: to share with a personal responsibility the affairs of the state. This movement could force every statesman in any civilized country to have information of a **personal** nature in psychology, in sociology, and in physics, biology and astronautics as well. I repeat: **personal experience**. Just as a medieval knight would have felt very much out of place without personal experience in fighting with sword and lans.

Optimism is a word which belongs to the world of our grandparents like virtue and moral; it has been discredited to the utmost. Still, I want to tell you a story, a story by Aesop, the old Greek fable teller,the story of the two frogs."Two frogs jumped around the rim of a pot filled with milk. Suddenly they both fell into the milk. One of them said: 'That's the end of me', made ready to croak and drowned. The other one did not give up; he kicked and kicked and kicked, until he felt solid ground under his feet once more. What had happened ? The milk had turned into butter."

I know all the objections which could be raised. "What would have happened, had the frogs fallen into honey.....or into vinegar ?" The answer is clear. Both would have been drowned. But it is this very objection which justifies the attitude of our frog ! Those people who raise this objection do not grasp the meaning of the fable. The optimistic frog did not know anything about the substance he had fallen into..... he just kept up his fighting spirit. **How much more do we human beings know about the substance of life we have fallen into.....?**

Let us stop here,and end our journey;and perhaps—in spite of everything—we are a little more optimistic now than we were when we began.

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THE YIN YANG OR POLARITY CONCEPT IN MUSIC

ESTHER WATSON TIPPLE

A Bit Of History

AT the time my article on"Mercator Tuning Fork Experimentation with 'Harmonic Union Creation' " had been accepted by the Editors of *DARSHANA* (in June, 1961) a new light dawned on my research. The phenomenon of mental image occurred, i.e., the picture came to me having"truth color,"which my father had described as one of his experiences during the period of "The Birth and Babyhood of the Telephone." The picture in my imagination in 1961 remains clearly in my memory, but it has taken me a year to get the form into mechanical drawings and the model slide rule which brings through to the world of matter the truth aspect of the "picture".

In 1951 the preliminary thinking of the physicist,Dr.Frye, the mathematician. Dr. Baravalle, and the music psychologist with whom I had first used the tuning fork in music therapy, Arthur Flagler Fultz, combined to lead me to develop the first diagrams to be drafted for us of the Mercator music slide rule. It was not until in 1960 when I was invited by the Principal of the Rome Main "colored"High School to use the tuning forks and my eight-foot presentation of the piano keyboard,in the choral class where there was a piano, that it appeared that this theoretical research might have practical value. We named the new one-day-a-week course,"Reading,Writing and Arithmetic of Music."The 1951-3. the earlier, diagrams were useful, the Music Director considered, for clarifying knowledge of music as a language;but the High School's required courses of study curtailed our joyful experience with the choral class members' "singing of great composers"music and my awareness of the inner knowledge of pure music intervals and rhythm.

As I intuitively sensed that the materiality of our American civilization would not naturally be interested in what my research in music had made me perceive,I told the Choral Class and their Director, who is also head of the High School's mathematics department, that it might be we would be able,together,to work into useful form what it had been my privilege to gain from years of study (with top men), but that I believed it would be necessary for me to carry through by way of India.The Hindu 22-tone scale causes their musicians and philosophers to take an interest in the 53-tone scale whereas the European-American see no reason for considering the 12-tone scale inadequate.

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Psychologists might consider therefore that my mind was already "conditioned" to the possibility of the mental picture with "truth color" which occurred to me when I had made contact with the East Indian ethos. Even the phrase "dynamic symmetry," which labelled the picture was already in my subconscious mind,since the Canadian trained Doctor of Music at Boston University had hoped that my work might do for music what the architect-artist, Jay Hamidge, had done for art composition in discovering the mathematical structures back of those masterpieces which have more than passing value.

The picture: At the position D in the Middle C octave where the major scale organization presents the Mercator number 10 and the minor scale organization shows the Mercator number 9,I saw the"Eye of God" which our U.S.A. Great Seal engraver had placed in the triangle which forms the apex of the pyramid. This Great Seal pyramid is to be seen on all our U.S. silver certificates for one dollar.The American civil engineer, J.K. DeLoach, who had seen the debacle of the diplomacy at Versailles in 1918 at the close of the "War to end War" and who thereupon had begun his study of the philosophic principles which maintained China and Egypt to endure for millenia, had contributed greatly to the concept of the Mercator slide-rule in 1950-51. His diagrams had dovetailed into mine (after a World War II disabled soldier in the blue print business had seen them both and brought us together).Mr. DeLoach had augmented what I had gained of knowledge of Egyptian mathematics from Dr. Baravalle. Mr. DeLoach had made clear that the Latin inscription: *Annuit Coeptis Novus Ordo Seclorum* was of profound significance and that the word"Seclorum"was related to the words "secular" and "cycle".

The "Eye of God," tacitly acknowledged by those who built Pyratombstones for their Pharaohs, was projected as an image into the 18th century U.S. Great Seal,and in the 20th century in 1961,a hundred years after the beginning of the Civil War which tested, in the words of Abraham Lincoln, whether "a notion so conceived and so dedicated could long endure," I saw this symbol, the "Eye of God," at the point where the Yin and the Yang polarity aspects do not actually meet. This point D in the natural scale of C major and its reverse organization A minor was at the central point in the area of intersection of the arms of a cross on which the logarithmically-spaced consecutive numbers in arithmetic sequence stretched horizontally to right and left and the less factual concept of the geometric successions which form the cycles were imaginatively sensed on the vertical arm.

II. (a) The Mercator YIN YANG SLIDE RULE

The plan of the diagram, "A 440 Section....." was made from previous drawings of the 8-foot slide rule before a usable 15-inch model was built. This diagram shows the theoretical integration of the seven tone scale in the alignment upward from G_8 by overtone phenomena

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from three related fundamental: 9—6—4—36, with the figure 10 on the Yang IV slide at A 220 cycles per second which is an octave below A 440, International Pitch. This diagram shows the Yin, or reverse organization of tones, which presents C major's "Relative Minor" scale, in downward alignment: 9—6—4—36 from A 220.When these two vertical rows of alignment or,integration, are considered as the frame of a music space, the mid-point is not at D, as in my mental picture with "Truth color", but at the black note between G and A. This is the position where in Mediaeval music development from fixed positions of the seven tone scale which provided "modes" but not complete modulation, the "wolf gap" occurred. The concept of the "Well tempered Clavichord" with its possibility of modulation around the circle of twelve semitones came into music in the Early Renaissance. The Mercator scale has two Mercator units between G sharp and A flat, this "wolf gap". The one Mercator unit difference at D in the Natural, or C, scale,not only shows the one and only one pitch difference between the Yang and the Yin relation to the facts of the physical world but also symbolizes the infinity aspect which is intrinsic in the logarithmic spiral as it closes the near-coincidences to practical "circles" of modulation.

II. (b) The Music Logarithmic Spiral

My first attempt to give this picture of the "dynamic symmetry" of music intervals was not completely true to my inspiration—as I discovered after months of hard mental effort. Instead, after the diagram was made and checked by the model slide rule, I discovered that I had made the tie-in points (which integrate to the music entities the "Yin" and "Yang" organization of just or whole number ratios) for the frame of what musicologists have termed the "wolf gap". It was then necessary to separate the tie-in points in order to have the D position at the central point in the area of intersection of the arms of the Cross.Only then does the symmetry of the whole slide rule come into graphic representation. Accordingly, the space between the Harmonic Union Point of the Yang direction in the series of harmonics and its reverse, Yin, is the interval 9/5. Thus $3/\sqrt{5}$ may be the mid-point. Is this the "golden number" used by the pyramid-builders of ancient Egypt—and then lost ?

Here, in the briefest form, is the theory behind the development, in music theory, of the seven tone scale as a creative entity.

The diagram, "Pythagorean-Mercator Analysis.....," was my first attempt to put into one drawing the two different mathematical processes, geometric and arithmetic, which the 53-to-the-octave tuning forks had shown. Music theorists had considered the major seven-tone scale to be complete with its 4th and 6th degrees by man-made conventions which placed the F and A in the key of C major, where there are gaps in the arithmetic progression of overtones from the keynote C. The whole number ratios to the key note are in the success 8 : 9 : 10 : 12 : 15 : which provide the do, re, mi, sol, ti, of the Just intonation scale.

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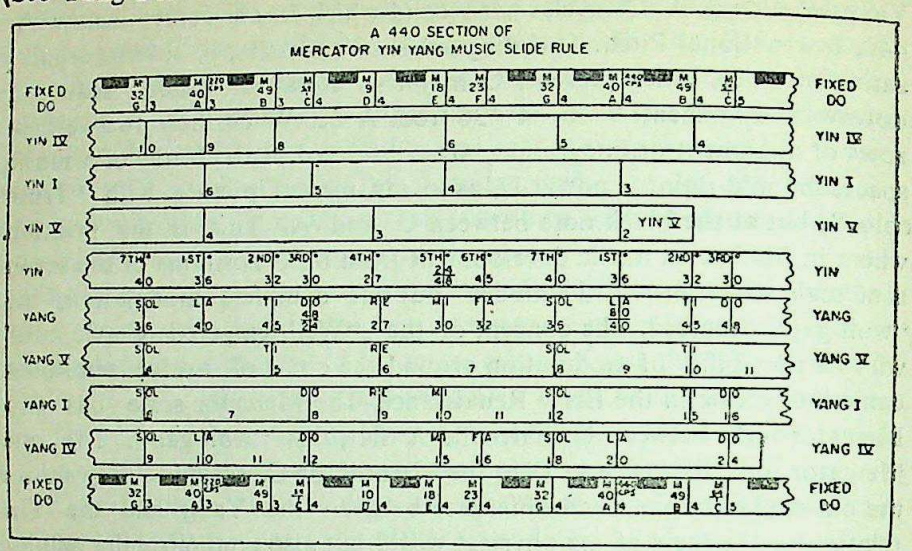
(See Yang I slide on the Mercator Slide Rule diagram.)



The geometric aspect which produces the 12 tone cycle by near-coincidence of 12 Perfect Fifths or 3/2 ratios in frequency, and 7 octaves, 2/1 ratio, has been presented by music theorists as the compromise in 12 tone equal temperament which provides the "Circle of Fifths" for modulation from key to key. Mercator analysis showed that when the F was taken as the starting point of the succession of Fifths, the twelve-tones of each of the seven octaves represented on the piano keyboard would have the first seven letters of the alphabet on the white notes, and the black notes would be the sharped notes in this succession: F C G D A E B F≠ C≠ G≠ D≠ A≠. But the piano keyboard starts with A below the first C or C_1 which Puts F_0 into the realm of the theoretical or imaginative.

Mercator analysis, in working up the Slide Rule, showed F had to be the starting point, since the overtones of an F below the piano at eleven cycles per second provides the actual frequencies of the just scale of C major by the ratios to the keynote discovered by Hermann von Helmholtz. However, the "discrepancies" are still in the picture and also gives F, not E sharp, in the circle of the Fifths. The circle diagram indicates F as the narrowest line that points to the mid-point between the F which provides A 440 by geometric progression, F M22; and the F M23 which provides by a 4:5 ratio this A 440 International Standard Pitch. The concept of the as yet unmeasured flow of music energy along the octave radii is another Mercator theory;it is required to explain observed phenomena.

On the circle diagram A, E, and B are heavier lines and point to definite frequencies: A 440, E 660, and B 990. The "discrepancies" are at C, G, and D,but they are definite mathematical points,namely:M53/0; M 54/1; M31, M32, and M9, M10. They show the two types of functioning in music mathematics.

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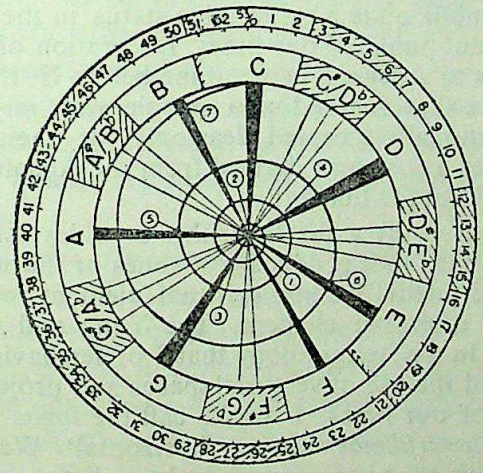
As an introvert, or ponderer on the architectonic aspects of human life, I came to the idea of the integration by harmonic union of the three related series of harmonics at the 5th degree or "Dominant" of the just scale. This made the 7 tone scale entity symbolic of the union of body, mind and spirit. The acoustical and mechanical engineers were perplexed at my theory of the integration of the seven tone scale since many automobilists know that there is a near-shattering, called "shimmying", as one approaches the speed where the engine runs smoothest. To me, however, this has appeared to be also a psychological phenomenon, as those persons who are closest to each other by human ties may hurt each other the most, whereas all of us seem more or less indifferent to the jibes of those not so related. The harmonic-union-point was therefore named the "tie-in" point, and to me it makes clearer the meaning of integration, a meeting point of kindred souls by a bond which can hold through the physical shatterings of mortal experience. This inner aspect of the number seven was recognized in the 9th century Christian hymn, "*Veni Creator*" in the words of the English translation, "Thou the anointing Spirit art who dost thy seven-fold gifts impart."

PYTHAGOREAN-MERCATOR ANALYSIS
OF
WHOLE TONES AND SEMITONES
IN THE
PYTHAGOREAN SEVEN TONE SCALE
OF
C MAJOR



PYTHAGOREAN SEVEN TONE SCALE, a segment of the TWELVE TONE SPIRAL CYCLE, or NEAR-COINCIDENCE OF TWELVE PERFECT FIFTHS, measured on the logarithmic spiral, and SEVEN OCTAVES, radii.

The diagram "Pythagorean Mercator Analysis—," attempts to show how this seven-fold entity is a functioning organization on matter where

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it may be located in the "Circle of Fifths" of the geometric 12-tone, or 53-tone "Circles," As a matter of music history the 12 tone scale was originated in Germany as music material coincident with the First World War.

III. Some Thoughts On Music Logarithmic Spiral†

The Music Slide Rule, based on a subtle interrelationship of tones and of certain series of harmonics on a logarithmic spiral foundation of theory applicable to music in general independent of historical or geographical consideration, seems to contain a wisdom--secret of great significance and value for the integration of musical theory and technique on a world basis without barriers of time or clime. As an element of mystical reasoning, calling for the exercise of intutition, enters into it, only trained technicians who are themselves pure mathematicians can enter into the spirit of the discovery, Being neither a musician nor a mathematician I cannot go into any details involving such questions but by exercising a general and vague sort of popular intuition or native intelligenee which as belonging to *homo sapiens* all men must have, I do feel, although only vaguely, the correctness and validity of the findings of Mrs. Tipple, especially as it is not the product of the fancy of a single person only, but of two or three others who have devoted much time and attention to arrive at the findings now set forth. These findings are in a form that still needs simplification for the layman to under stand. The names of Dr. R. M. Frye, nuclear physicist, of Boston University, who tested the rule in its formulation, and the intuition of Dr. Thomas A. Watson who ushered the basic idea into being, together with the fact that it is in keeping with ideas of great minds, such as Pythagoras, Descartes, Leibniz, and Helmholtz, who were capable of abstracting and generalizing boldly on such subjects. and that it is treated together with what poets, like Browning, and Chinese wisdom have tacitly assented to and agreed upon, must all go to give what Mrs. Tipple here presents to the public quite a respectable status in the eyes of the interested and intelligent public of our times. Integration of thought elements on a unified basis to a degree never done before is the reason why the idea appears somewhat heterodox to people who rely much on ready-made and conventionally accepted ideas only, for their own certitude or belief. Reality has a structure derived from the Absolute whose mystery is full of possibilities for humanity.

To the question how far logarithmic tables tally with the actual numbers of vibrations that produce overtones or harmonies I can only say that *logos* is a qualitative and spiritual element while *arithmos* is a quantitative and mundane element. The Yang and the Yin distinction is implied here. In the terminology that I prefer having in mind Cartesian correlates and the use of vectorial spaces and projective and topological geometries of our times, I would call the *logos* element 'vertical' component and the *arithmos* element 'horizontal'. We have to imagine a vectorial space with one to one correspondence between reciprocal aspects and view the whole in the context of the Absolute which alone can give basic validity to this way of relating the sensible and the calculables in the science of the future before this spiral which is the product of a differential and not a mere difference could be fitted into a proper macro or microcosmic structure where subjectivity meets objectivity. More I cannot say without beginning to resemble Browning's poetry *Abt Vogler* which you have sent.

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FRAGMENTARY CONCEPTS OF MAN

B. L. ATREYA

Philosophy Should Be Based On Deeper Understanding Of Man

ALL scientists now admit that science has not investigated all the aspects of the universe and man, and that it is incapable of doing so by virtue of its self-imposed limitations. In formulating a complete and comprehensive and, therefore, satisfactory view of the world, we shall have to take into consideration all the facets of experience, and particularly all sides of human life. Man being a part and product of the universe, a proper and full understanding of man must be regarded as a key to the understanding of the universe. And particularly so, because it is only in man that most of the potentialities of the world seem to have become actualised, he being the last evolute; and also because it is in himself alone that man, the creator of all sciences, is conscious and can be conscious of all the facets of reality. We know the external world only through our senses, but we know ourselves in many more ways.

It is, therefore, wrong to interpret man in terms of the knowledge of the external world alone gained through the senses. On the other hand, it is right to interpret the universe and nature in terms of the knowledge gained by understanding man as deeply and comprehensively as possible. It is no use criticising this method as anthropomorphic. All knowledge being ultimately human and to a great extent subjective, all science is anthropomorphic.

One may ask here ; Is complete and correct understanding of man possible in view of the fact that we know so little of him yet ? Yes, much of what man completely is remains unknown and may remain so for a long time to come, and so a complete understanding of him is not possible on incomplete data. But more and more knowledge of man gathered from all possible scientific data and from other sources, yet untapped by science, shall certainly enable us to correct our false view constructed on the basis of very scanty data collected by only a few sciences which do not have man as their chief concern. To be rid of false views, to know that we are deluded, is itself a great achievement, and a great step towards building a more comprehensive, and, therefore, more correct view.

With this purpose in view, let us have a brief survey of all that we have come to know about man through the piece-meal attempts of various scientific, empirical and analytical approaches hitherto made.

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Physics And Man

Physics deals with and confines itself to matter, its constitution, its forces and forms. It tries to understand the nature of time,space, energy light,heat,electricity,magnetism,and sound etc.,aud discovers laws of their action, reaction and interaction.Human body.being a physical object,and as such, a part of the physical world,is an object of the study of physics. It regards the body as a form of matter,which has come out of matter and goes back to matter.It is subject to the influences of all the material forces of nature. For example, the body can thrive only within a certain range of temperature; and the temperature of the earth depends upon the radiation of the Sun, the distance of the earth from the Sun,and the rate of the rotational speed of the earth. The extent and density of the atmosphere around the earth, the tiltage of the earth's axis, the distance of the moon from the earth and the gravitational pull of the earth affect our very existence. Physics, therefore, holds that man is a part of nature,and is completely determined by natural forces. It has no interest in anything else in man. It does not try to observe, understand, and explain vital, mental and spiritual aspects of man.

Chemistry And Man

Chemistry studies and confines itself to the various kinds and composition of matter, the amount and kind of energy required for bringing about changes in the forms of matter, and the laws which govern the changes. Human body is material and is composed of parts which have chemical properties and undergo changes which affect their properties. Recent discoveries in chemistry have brought to light chemical changes in the body which affect the life-processes,determine instinctive and emotional reactions in the body, mould its frame, determine the temperament and character of individuals. Man cannot exist,grow and work without taking in required amount of proteins, fats, carbohydrates ,minerals,water, oxygen, and vitamins, which are all chemical compounds. To digest foods certain enzymes, which have strong chemical reaction, are required, and they are generated within the body by the internal chemical factories, called glands.There is a special kind of glands—pineal,pituitary,thyroid, thymus, adrenal, and gonads—which secrete certain strong chemical substances, called hormones, which directly fall into the blood-stream and produce marvellous effects on the temperament, behaviour and personality of the individual. Drugs which have stimulating or depressing action on the organs of the body and on the body as a whole, are great chemical agents which greatly affect the health and character of the individual. Medical science is a branch of chemistry, and medicines play a very important role in bringing about extra-ordinary changes in the personality of man. Chemistry, therefore, claims to hold the key to understanding, changing and controlling human personality, which is chemical in its structure and function. There is, however, much more in man than what is known to chemistry and which cannot be explained in chemical terms.

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Biology & Man

Biology distinguishes the living from the non-living among the beings in the universe, and studies the countless forms and functions of the former. Some biologists who are not biased towards physical and chemical explanations of life-phenomena and their funcions, think that life is *sui generis* and cannot be understood and explained in terms of physical forces and chemical changes and properties alone. Man is a highly complex living being; hence an object of biological study. All living beings, including man, differ from non-living ones in having the following characteristics: (a) Metabolism, which consists in digestion, dissimilation, and assimilation of food, (b) growth and development, and (c) reproduction of its own kind. The smallest unit of life is a cell which is made of protoplasm, a unique kind of chemical compound. Animals are unicellular and multicellular.All multicellular animals, including man, perform the following functions with specialised organs and systems : holding and protecting the vital organs, movement and locomotion, digestion, respiration, circulation of blood, excretion of unrequired material, conduction or transmission of impulses from one part in the body to another, sensation, internal secretion of hormones and reproduction. Biologically man is only a more complicated animal with greater unification of the systems of organs. He seems to have appeared late in the pageant of life. The laws of heredity of parental biological traits are almost the same in all those living beings which multiply by the union of male and female. Physiology a branch of biology, which specializes in the study of the functions of the organs and systems of the body, has come to the conclusion that all mental activities of man are correlated with and therefore dependent upon the functions of the brain and the nervous system. The human brain is a very complicated organ and therein lies, according to physiology, the secret of entire human behaviour.A little malfunctioning of any part of the brain may cause serious aberrations in human conduct. Brain surgery and medicines which bring about chemical changes in the brain are now regarded as effective treatment of all mental troubles of man. Biology does not postulate the existence of mind or soul as something apart from the body. Biology leaves many aspects of human personality unexplained, they are observed by psychology and other sciences of man.

Scientific Psychology and Man

Psychology is the science of the mental aspects of man. It aims at understanding how men know, feel and act. Mental processes not being open to scientific observation and experiment, self-observation or introspection and its report are admitted as a part of psychological method. Psychology claiming to be a science, an attempt, however, is made to make it as objective and experimental as possible and to avoid the use of introspective report. So, strictly scientific psychology now avoids all reference to subjective states and confines itself to observable and

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measurable reactions of the organism as a whole. As there is no final agreement on some principal issues among psychologists, there are several schools in contemporary psychology.

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Watson, the founder of Behaviourism, has tried to make psychology a purely objective science like physics, chemistry and biology, discarding the use of all subjective terms like sensation, attention, thought, consciousness, feeling, emotion, intention, and will etc. He considers man as a highly complex machine, governed by mechanical, chemical and biological laws. All human behaviour which is the subject-matter of psychology, however complex and organised, is built up by reflexes and conditioned reflexes. All learning is conditioned behaviour.

Gestalt Psychology does not proceed by analysing complex mental phenomena into parts. It studies all mental and even psycho-physical processes as unanalyzable wholes. For, it is not the component parts that determine the character of the whole and indivisible mental states by the addition or fusion of functions and qualities; the wholes have their own specific qualities and functions. These determine the nature and functions of the component parts. Personality, with which psychology is mainly concerned, is the development of the psycho-physiological organism as a "peculiar kind of system" (Koffka), which maintains its own orderly equilibrium and special and temporal unity as it evolves and interacts with the world. The nucleus of the personality is the ego, which represents and incorporates the peculiar needs and ambitions of the individual.

McDougall led a reaction aganist the material, mechanistic and non-purposive view of animal and human behaviour and founded a new school of psychology, called Hormic or Purposive Psychology. Although psychology is still defined by him as the science of behaviour, all behaviour, according to him, is purposive; and it begins not with reflexes but with complex and unanalyzable instincts. An instinct is a purposive reaction of the individual as a whole. It is defined as "An innate disposition which determines the organism to perceive any object of a certain class and to experience in its presence a certain emotional excitement and an impulse to action which finds expression in a specific mode of behaviour in relation to that object." All instincts serve some purpose of the organism, no matter whether it is conscious or unconscious. They combine with other instincts and give rise to complex behaviour and sentiments. All sentiments and behaviour patterns organised around the sentiment of self-regard constiute a personality.

Although a few psychologists still retain the name of self as a necessary subject of all our mental processes, psychology in general now-a-days does not talk about the soul, self, mind or consciousness. It only deals with the concrete personality and the way in which it is formed and organised, and how it develops and undergoes changes under the influence of heredity and environment. A typical definition of persona-

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lity given by Morton Prince is "The sum total of all the biological innate dispositions, impulses, tendencies, appetites and instincts of the individual and the acquired dispositions and tendencies, acquired by experience." (*The Unconscious*, p. 532). Warren and Charmichael say, "Personality is the entire mental organization at any stage of its development. It embraces every phase of human character, intellect, temperament, skill, and every attitude that has been built up in the course of one's life." (*Elements of Personality*, P. 48).

Psychology, although originally a science of soul (psyche), leaves many a problem of human life in the dark in its zeal to become an objective science. It does not give any satisfactory explanation of awareness, of identity and continuity despite constant changes in the psycho-physical organism, of memory and recognition, of the feeling of being a free agent of one's action, of dreams, of differences in intelligence, of performances of geniuses, of mystic experiences, and of paranormal phenomena, which are facts of human experience.

Sociology And Man

Sociology reveals a very important and essential aspect of man, namely, social. Most of what man is built on the contribution from the society in which he lives; and most of his behaviour depends upon the particular social situation in which he is placed. What a man eats, thinks and aspires for; the way in which he speaks and dresses; the gods he worships; his attitude and behaviour towards the members of the other sex; and the knowledge he acquires—all are determined by the group or community of which he is an insignificant member. His own thoughts and actions, in their turn, and particularly those of great and powerful individuals, produce their indelible influence on society. Communities and their *weltenshaung* live longer, and continue to determine the thougts and behaviour of generations of individuals.

Man As Known To Psychoanalysis

Psychoanalysis and its offshoots, Individual Psychology and Analytical Psychology, all now going by the name of Depth Psychology, have gone far deeper into the nature of man than the orthodox scientific psychology has been able to do. They regard man as a purely mental structure governed by its own laws, which are quite different from physical, chemical and biological ones. Depth psychology has discovered that man is not confined to what he is conscious of within himself at any time. His personality extends to unknown and unfathomed depths of which he himself is not aware. The psychic causes of many happenings in our conscious life lie and function in this deeper region. Our personalities are like ice-bergs only little of which is seen above the surface of water. According to psychoanalysis of Sigmund Freud our minds have three strata of existence, namely, the conscious the foreconscious, and the unconscious. The conscious is that of which we are usually aware and with which we identify ourselves. The foreconscious is that which retains

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those impressions of our past experiences which can easily be recalled and used. The unconscious is the deepest layer of our mind far removed from the conscious. The contents of this region can be brought to consciousness with great difficulty and by special methods devised by psychoanalysis. Or they come to consciousness by their own laws of expression.

As our conscious life is more or less a life adapted to reality which consists of our natural and social environment, and of moral ideals and restraints, all that is in the unconscious and seeks for expression cannot be allowed to enter consciousness. A kind of censorship is exercised at the threshold. There are moments and occasions, however, when the censor is not on its guard, when it is weak or slackened, or when it does not function at all. At such times the unconscious contents rush to consciousness, singly or in groups, called camplexes, systemtically or chaotically. Some very strong and persistent complexes or single contents do not wait for such occasion, and therefore take a disguised form, and escape through the censor and thus force themselves upon consciousness. Thus we have dreams, slips of pen and tongue, undue forgetfulness, obsessions, unaccountable fears and anxiety, compulsions, neuroses, psychoses, hallucinations, illusions and delusions etc., Very often the unconscious complexes continue to be underground, but their effects are experienced in the conscious mind.

From the point of view of the contents and their qualities the total personality of man is regarded as composed of three factors, namely, Id, Ego and Super-ego. The id is our primitive nature consisting of all sorts of irrational and animal urges, illogical affects, selfish, aggressive, sexual, amoral and antisocial wishes which characterise a baby. It is governed by pleasure-principle. Under the pressure of the external world and environment, a part of the id gets organised in the form of the ego, whose activities are governed by the reality-principle. Under the influeuce of the exhortations and fear of the parents, and under social pressure and demand, a super-ego or moral conscience develops out of the ego and the id both. It is partly conscious and partly unconscious in its operation. The realm of the id is not governed by rational, moral or aesthetic considerations. Judged from the standard of a cultured and socially developed man, the baby in whom the id functions in its original form, is "polymorphously perverse," according to the discoveries of Freud.

The most predominent urge in the id is that of love or sex. Freud calls it Libido. In the life of a baby it finds expression in a number of "component instincts" associated with sensitive parts and organs of the body and with aggression. The young baby takes pleasure in exercising them. In the course of normal development the component instincts get co-ordinated and organised under the leadership of the genital instinct. With regard to the object of the libido, during its development, three main stages have been discovered, viz., auto-erotic, narcisstic, and allo-

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erotic. The chief feature of the allo-erotic stage at an early age is the oedipus complex, i.e., affectionate attachment to the parent of the opposite sex. After a period of sexual latency before puberty, there comes a stage of homosexuality, which is normally followed by hetero-sexuality (love for the opposite sex), which is the normal feature of sex-life. On account of various difficulties and frustrations an individual may either get fixated at a particular stage or may regress to an earlier one; and thus may not grow into a normal heterosexual individual. A correct knowledge of one's libido-development gives a clue to one's character.

Thus, according to psychoanalysis man is, at his very base, selfish, hedonistic, aggressive, sexual, amoral, asocial, if not immoral and anti-social, and irrational. We start in life as "polymorphously perverse"and in our unconscious we ever remain so. Our civilization and culture are only skin deep and built under the pressure of reality, which originally we never like to face. Under stress aud strain, under insurmountable difficulties and frustrations, and under the influence of unconscious factors, we tend to revert to our original nature of brute-instincts.

Supernormal Powers Of man Discovered By Parapsychology

Psychical Research gives us a glimpse of another aspect of man, which has not yet been studied and investigated by any other science. It is a scientific investigation into those strange occurrences in human life and those extraordinary powers and faculties of man which have always been regarded as matters of fact by the common man, but which were never before seriously studied and examined by investigators trained in modern scientific method. Preceded by a number of stray and individual investigations which had brought to light many a strange phenomenon, a Society for Psychical Research was organised in England in 1882 to make a systematic and scientific investigation into the alleged and reported strange occurences. Within the last 76 years this Society, and many others in other countries with the same end in view, and also many individual scientific investigators, have been able to collect such varied and important data as cannot be ignored by serious investigators of human nature.

The most important and startling discovery of psychical research, now also called Parapsychology, is that man, and some men particularly and in greater degree, is capable of acquiring knowledge of objects, and of thoughts and feelings of others, without the usual means of knowledge by the direct action of mind. This supernormal kind of knowledge formerly called clairvoyance, lucidity and cryptesthesia, is now called Extrasensory Perception (in short ESP) by Dr. Rhine of the Duke University in U.S.A. It finds expression in various forms and manners such as Telepatly (communication of thoughts, experiences, and feelings of one mind to another at a distance without the use of normal means), Clairvoyance (in a restricted sense meaning seeing, without the use of eyes, events taking place at a distance), Clairaudience (hearing sounds

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and words which convey information of distant events without the use of ears), Precognition (non-inferential knowledge of future happenings), Retro-cognition(direct knowledge of events that happened in the distant past), Psychometry(power of acquiring knowledge of events of a person's life by simply holding or handling some object used by him), Dowsing (divining the presence of water or minerals underneath the earth),Crystal-gazing(seeing veridical scenes in a brilliant reflecting surface),Automatic Writing(scribing without volition or consciousness veridical information), Inspirations of Geniuses, Veridical Statements made by Entranced Persons, and verifiable Reminiscences of "Previous life"expressed by babies. All these types of supernormal cognition (ESP) have been very carefully empirically and experimentally investigated, and have been established as facts by scientifically trained investigators all over the world. ESP or supernormal cognition has been found to have four peculiar features which distinguish it from the normal cognition, (1) It does not stand in need of the use of sense-organs, physical or physiological contact with the object, or even the immediate presence of the object concerned; (2) It does not work under the limitations of space. Distance does not affect its operation; (3) Its function is not limited in time. It operates equally well in the present, past and future. (4) It is not always under the conscious control of the person who exercises it.

Another class of very important supernormal phenomena studied and investigated by psychical research is what was called Telekinesis by earlier investigators and is now called Psychokinesis by Dr.Rhine.The former term literally means production of movements at a distance and the latter means movements effected by mind. The idea underlying both the terms is that the mind is capable of moving or lifting thing at a distance from the body without any physical contact between one's physical body and the external material object. This power of mind is symbolised by Dr. Rhine as PK. He brings both ESP and PK under one symbol PSI. According to him and many other investigators, Psi capacity is not very rare. It is potentially possessed by all human beings and perhaps by animals too. In his latest work, *Parapsychology*, Dr. Rhine writes, "The capacicy is, therefore, a normal equipment of the species"

A third type of paranormal, rather unknown normal, phenomena, investigated by Psychical researchers and other investigators is what may be called supernormal psycho-physiological effects, which are observed in miraculous cures of phyiscal ailments, effected by suggestion.hypnosis, prayer and creative imagination; in extra-ordinary control over the autonomic nervous system and the organs controlled by it. found in case of *yogis* and *faqirs*; in cases studied by psychosomatic medicine; and in all treatments brought about by Christian Science, New Thought and the use of *mantras* (incantations). All such cases evince a remarkable power of the mind over the body.

Still more and perhaps the most remarkable facts investigated by

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psychical research are Astral Projection, Materialization, Ghosts, Apparitions, Haunted Houses, Trans-personalities and Remembrance of Previous Life. In astral projection, a person can, while alive, temporarily go out of the physical body, roam about, show himself to his friends and relatives, and return with memories of his sojourn. In materialization, temporary living forms of human body or its limbs, like face, hands and larynx, are created and formed out of a strange substance, called ectoplasm, supplied by the body of an individual present nearby. These materialized forms do often resemble those of some persons no longer present in the world. Prof. Richet, in his *Thirty Years of Psychical Research*, writes about materialization, "Absurd, but no matter it is true" (p.544). In the phenomenon of ghosts and apparitions, and haunted houses we see visions of persons who are either already dead, or are still living elsewhere. In trans-personality we have a very strange phenomenon of a person passing into a trance or temporary and partial or complete suspension of consciousness, and his body and speech being apparently used by those who no longer exist in the world. In cases of memories of the previous life we find young children remembering some events which occurred in the lives of persons who died long ago and with whom identity is claimed. Such cases are quite common in India.

On the basis of these data psychical researchers, many of whom are great scientists and philosophers of the world, have come to a conclusion that man is not the physical body alone, that his mental activities are not merely the functions of his bodily organs and systems, that in his deeper nature he is not merely the unconscious and brutish id, but, on the other hand some very superior type of psychic principle. This psychic principle, call it mind or soul, is capable of existing and functioning independently of the physical body. As such, it survives the death of its physical body with which it was temporarily associated. Before getting associated with the present body, it must have been associated with some other body, now dead and gone ,whose life it sometimes recalls. Potentially, this psychic principle has great powers of knowledge and action. It is capable of effecting a lot of changes in the physical body. This psychic principle is not governed by mechanical laws of matter and is not limited in its operations by time and space. It is not born with the body, nor does it perish with it It has got a life and be ng of its own, and perhaps, in a psychic world different from the physical one.

Experience Of Mystics

Mysticism is an attempt to withdraw from the affairs of the external world and from the activities of the physical body into the being of the psychic principle in order to understand and realize its nature and potentialities. In this attempt the mystic comes to have very strange and fascinating experiences within himself. When the mystic passes into the deepest recesses of his being, he experiences a state of inner illumination in

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which all sense of individuality is lost, in which no kind of duality or multiplicity is experienced, and in which there is a feeling of supreme delight which was never experienced in the enjoyment of sense-pleasures. In the literature on *Yoga,* Indian mysticism, this unique experience is called *Samādhi.* Here we touch the very essence of our being, and, in the words of Patanjali, exist as "*Swarūpmātra eva*" (pure Self alone).

Mystic experiences of various kinds and grades and experience of *Samādhi* are not mere hallucinations.They are facts which can we experienced by all those who follow the particular disciplines which lead the seeker to them. In a complete understanding of man we cannot afford to neglect them. Mystic training is important from another point of view also. As a mystic proceeds along the path of Self-realization, he automatically gets most of the supernormal powers (*siddhis*) which Psychical Research has discovered some persons to possess sporadically. Great miracles have been performed by the great mystics of the world. In Chapter III of *Yogasūtras*,Patanjali makes a mention of the great powers that a yogi comes to acquire in the course of his training in *yoga*.

Epistemological Analysis Of Human Experience By Advaita Vedanta

Epistemological Analysis of Man by the Advaita Vedanta, which takes note of all the aspects and forms of human experience, and of all the epistemological factors involved in it, is, therefore, capable of doing greater justice to the understanding of man than any science so far has done. Vedantic analysis of human experience is thoroughly systematic, rational and comprehensive.Taking the entire human experience in view, the Vedantist discovers and points out four distinct *types* in it, namely, Waking, Dream, Deep Dreamless Sleep (slumber), and Mystic Trance (*Samādhi*).

In the waking experience the subject of experience (Self) is associated and identified with the physical body which functions in the physical world. In this state he is aware of external objects as existing independently of him and of himself as one of the objects of world, all governed by the laws of nature operating in objective and stable time and space.

When a man is physically tired and goes to bed, his waking experience vanishes and he begins to experience a world of dreams. Here he has a different body to use and a different world to live in. Although the dreamer does not know it,the stuff of the dream-world is thought.Everything therein is ideal in structure. The time-space order of the dream is quite different from that of wakefulness. Stability, identity and causality of dream are quite different. Objects and persons, time and space, cause and effect change in no time in dream. The body experienced in dream is quite also different, and performs different functions and acts, from the physical body of the wakeful experience and its functions.

In the third state of experience, namely the deep dreamless sleep, the worlds and bodies of dream and wakefulness pass into nothing,vanish

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from the experience of the sleeper. Still there is some experience, for on waking we remember to have been in deep sleep when we experienced nothing objective. There we are aware of *nothing*. This experience is characterised by intense pleasure, and every person desires to enjoy it. We do not cease to exist or to be aware in sleep.

Quite different from and perhaps superior to all these states of experience is the fourth state (*turīya*), *Samādhi*, or mystic trance. The deepest state of *Samādhi* is that of objectless and thoughtless experience characterised by supreme delight. Time, space, objectivity, duality, plurality and individuality, all vanish, leaving awareness (consciousness) alone shining in its pristine purity and native joy. There is a feeling of infinity, fullness and satisfaction, which is beyond all description.

Having discovered that man is capable of experiencing these four states of existence, the Vedantist tries to understand the necessary epistemological and metaphysical implications of human experience. Despite variation and changes in the states of experience and their objects, the ultimate experient (subject of experience) remains identically and unalterably the same. It is one and the same subject who experiences all the states and objects or absence of objects therein. Otherwise how could it be said that all the four states are those of the experience of the same subject. That which changes not and remains identically the same in the midst of changing circumstances and environment must certainly be regarded as something different from and independent of them. It is, therefore, clear that the witnessing Self (awareness or consciousness) is something different from the witnessed states and their objects and it exists in its own right. It is always the subject, and never an object, for to know it as an object we have to presuppose it as the subject of our knowledge.

The Self cannot be a mere series or stream of changing ideas and feelings, for in that case the feeling of personal identity and sameness from birth to death would not be experienced. Consciousness of succession implies a non-successional principle. To experience all the changes from birth to death an unchanging witness is necessary. A continuous and identical principle is presupposed by the fact that we remember past experiences of our life. The consciousness of personal identity and continuity that we all have implies the existence of an identical and unchangeable Self.

This Self cannot be identified with any object experienced in any of the states nor can it be said to have any objective quality, for in the fourth state (*turīya avasthā*) it exists as bereft of all objective contents and qualities. The object and their qualities changing with the change in states, how could the unchanging Self be identified with any one of them.

The real nature of the Self, therefore, can only be that which persists unaltered throughout the entire experience. But as we are too much engrossed with the objects and have eatablished identity with some of

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them, our own existence and nature are thrown out of focus. It is only when we try to discover the Self by analytic thinking and when we have a glimpse of it in *Samādhi* that we come to know what we really are. From the above mentioned considerations we come to a conclusion that the Self in us, whatever it be in its own nature, is one and the same throughout our existence from birth to death, and throughout the changing states of experience.

The question of all questions, however, namely, "Does the Self come into existence at birth of the physical body and does it perish at its death ?" Still remains to be answered. The Vedantic epistemology gives a very clear and convincing reply. It says that there can be no proof of the birth and death of the Self, for no body has ever experienced them. Births and deaths of physical bodies alone are witnessed by us, but never of the Self. The Self not being a physical object, no body can perceive it being born or doing. The Self alone can be a witness to what happens to itself. It cannot witness its birth for it must pre-exist to witness the event. It cannot witness its death for it must exist at the same time when it is dead. The Self has actually never intuited its birth and death. Its existence has never been touched by myriad changes in its experience. So the Vedanta concludes that the Self, the ultimate subject of our Experience, is eternally present. It transcends time.

That the Self is immortal witness of all the states of experience and of all the changes in the physical body, and that in its purest existence it is characterised by joy, is the least that can be said about it. Its real nature in its fullness ramains beyond our present state of knowledge. The powers and potentialities of the Self are incalculable and unimaginable, as the yogis who are able to withdraw into the Self by meditation and contemplation come to possess many miraculous powers, some of which have come to the notice of Psychical Research.

The Vedantist further points out that the deeper we go into the experience of the Self the nearer and closer we are to one another (as some of the paranormal experiences indicate), and in the deepest state of *Samādhi* all differences and distinctions of individuality are obliterated, and a feeling of fullness and perfection is enjoyed by every one. This indicates that ultimately we are all rooted in the same Self which is the very root, heart and core of the entire world-experience, the Universe. Thus, in *Samādhi*, we touch the Ultimate Reality in which we are all rooted. It is possible to make this realization perpetual in our every day life.

Value Judgments, Ethical Urge, And Religious Aspirations of Man

Value Judgments, Ethical Urge, and Religious Aspirations of man throw still more light on the nature of man. Whatever the particular concepts of truth, goodness and beauty, every man aims at truth in kno-

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wing and thinking, at goodness in conduct, and at beauty in creation and appreciation. For the attainment of these he is prepared to undergo hardships and to make sacrifices; and in pursuing them he feels that he is acting like a man. Truth, goodness, and beauty, therefore, seem to be the highest values for man, in comparison to which worldly goods and pleasures are much inferior.

Similarly, men may, and do, differ among themselves in judging whether a particular action is right or wrong, but all men agree that they *ought* to do the right. We seem to have a power of discriminating between right and wrong, and also freedom and power to choose and do the right. No man feels happy after having done wrong. Despite all their sacrifices and sufferings, the righteous alone seen to be happy.

In the same way, men differ in their religious beliefs and practices, but the longings and aspirations which find expression in religion are the same or similar in all men. In spite of all that is contrary in experience, every man desires that all his desires should be fufilled. He longs for immortality, for security, for happiness, for omniscience, for omnipotence, for justice in life, for love and goodwill, for victory over suffering, old age and death, and for some secret to get all his desires fulfilled. He has an inner and unshakable faith that he can be what he longs to be with the help of a teacher, prophet of God. All religions are expressions of this faith, hope and imagination. One may agree with Freud that all religions are illusions, but it is difficult to deny that man needs religion to save him from despair, frustration and neuroses. Either nature tantalises and mocks at man or man's innermost longings must be fulfilled here or hereafter.

What Then Is Man ?

Thus, taking all the data about man into consideration, we conclude that man is too deep, too complex and too many-sided to be fully understood in terms of any of the objective and physical sciences; and that the materialistic, mechanistic, chemical and biological conception of man is very superficial, partial, and unsatisfactory. A life lived in accordance with this view is a life partially lived, lived on the surface, or on mere fringe, and, therefore, to a great extent, wasted.

Although our knowledge of man is still very meagre, vague and shallow, there is no doubt that in addition to being physically embodied man is mental and spiritual, and his potentialities which can be actualised here and now are unimaginably great. The highest purpose of life seems to be the unfoldment and realization of spiritual potentialities here and hereafter, for want of which man is miserable.

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THE INDIVIDUAL AND MARXISM

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WALTER ODAJNYK

THERE exists a serious gap in Marxist theory, a gap which has become painfully noticeable in the last decade—it is the omission of many vital matters concerning the individual.

Several present-day Marxists (the Polish philosophers. Schaff and Kolakowski) admit that Marxist theory has been lax, if not totally oblivious, in the treatment of the subject of the individual. This has come about, Adam Schaff asserts, primarily because, Marxism's "close association with the revolutionary working-class movement had made it concentrate on the laws of social development, on the laws of transition to socialism and of socialist construction, on questions relating to the movements and struggles of the masses. As a result of this practical, political preoccupation of Marxism, matters connected with the individual human being and his specific problems were pushed into the background."[1]

These problems did become issues of practical importance for Marxist thinkers in the post-Stalin era with the revelation of the so-called "errors and excesses of Stalinism". The problems revolved mainly about the following questions: (a) the individual and his place and role in history. (b) the individual's responsibility in personal and political life (questions of conscience and morality), and (c) the problem of individual freedom versus social determinism (an issue posed by existentialist philosophy). Of course, these may be treated as three separate and distinct problems, however in Marxism they are not independent of each other but closely related so that a discussion of one has a direct bearing upon the others. Nevertheless, for the sake of convenience this essay will be divided according to the above points and it is hoped that the interreatedness of the questions will be self-evident as the discussion proceeds.

The first point—the individual in history—does have a solid background in orthodox Marxist theory whereas the others do not. Therefore, the treatment below will be first concerned with providing a Marxist historical setting in which the individual supposedly operates. With such an outline completed it will be then possible to pose questions and arguments when dealing with the final, and in many ways, more urgent points.

Lastly, it cannot be the aim of this essay to provide an exhaustive and detailed study of the matters under consideration. It is hoped, however, that the essay will raise the necessary problems and indicate the direction in which they may be oriented for further discussion.

The Individual in History

1, Adam Schaff, 'Marxism and Existentialism--I,' MONTHLY REVIEW, May 1962, p. 15.

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The topic under this heading lends itself to a two-part division: the individual in the history of the future, and the role of the individual in the history of the past.

Marxism being a strongly teleological philosophy, it is best to begin with the future, with the aim that it predicts for human history and for the individual as part of that history. Erich Fromm attempts a summation on this aspect of Marxism by stating: "For Marx the aim of socialism was the emancipation of man, and the emancipation of man was the same as his self-realization in the process of productive relatedness and oneness with man and nature. *The aim of socialism* was the development of the individual personality.[3](Italics added)The historical end which Marxism predicts (or prophesizes ?) is therefore the development of the individual personality,but not in the common place meaning of the word "individual", for it speaks of a mystical at-oneness with nature, with other men: it speaks of self-realization. The idea here being that the individual is an integral part, first of nature, and second of society and that it is nonsense to speak of an individual as an abstraction of a separate entity divorced from his environment. He is able to discover and develop his individuality, or his individual personality, only in society. Any other view of the individual would be unrealistic, For if an individual did somehow manage to subsist and develop outside of society such an individual could no longer be called a man: and Marx would conclude with Aristotle, that he is either a god or a beast.

What has happened in past societies, claims Marx,is that the individual has been stultified in his growth and development because the major economic systems under which he has lived so far (slavery, feudalism, capitalism) have fettered his physical, mental, and moral betterment.This has come about mainly through the phenomena of **alienation**:in all former historical societies man, both as a species and as an individual, had been forced by economic circumstances to become alienated from nature,from other men, from his own work, and even from his true self. These ideas are developed and elaborated upon in detail in Marx's *Economic and Philosophical Manuscripts*.

It is only in the socialist society,but even more so,in the communist society that the individual finally becomes free of the limiting economic and the corresponding social and intellectual fetters,and for the first time in history he has the opportunity to bring all his human potentialities to realization. Marx even went so far as to state that truly "human" history would begin only with the overthrow of the capitalist society: all hitherto existing history was merely the pre-history of man. Engels, writing in *Socialism: Utopian and Scientific*, formulated the idea in these words: "Then for the first time man, in a certain sense, is finally marked off from the rest of the animal kingdom and emerges from mere animal

2. Erich Fromm, MARX'S CONCEPT OF MAN (New York, 1962), p. 38

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conditions of existence into really human ones.[3] What Engels means by "really human" conditions of existence as opposed to animal conditions of existence is that in a socialist society man will be no longer blindly ruled by economic and social laws over which he has no control. He will become conscious of these laws and by mastering them he will ascend "from the kingdom of necessity to the kingdom of freedom."[4]

From the above it is evident that this ascent to the kingdom of human freedom is a collective movement: it cannot be accomplished by an individual without society. However, once the ascent is made the individual profits from it, as does the entire society. Once again, it is impossible to separate the one from the other because "for Marx" as Erich Fromm says,"...each individual represents the species, that is today, humanity as a whole, the universality of man:the development of man leads to the unfolding of his whole humanity."[5] And what is perhaps even more correct—the development of humanity (society) leads to the unfolding of the whole personality of man, the personality of each and every individual.

The second topic concerning the individual and history is in some ways less philosophical and more realistic than the above, for it deals with the concrete question of what exactly is the role of an individual in the movement of history. Stated in more precise terms, the question is whether history is determined by the actions of individuals, or whether history is primarily determined by forces other than the actions of individuals. One of the major premises of Marxism is exactly that both history and the actions of individuals are determined and shaped by economic forces whose motto is the struggle among classes over the control of these forces. Thus the first sentence of the main body of the *Communist Manifesto* reads, "The history of all hitherto existing society is the history of class struggles."[6] The economic base, of the forces of production, also determines and forms what Marx calls the superstructure of society: a society's laws, religion, morals, art, philosophy. The superstructure changes in response to changes in the producing forces. Also, the dominant economic class in society because of its economic superiority exercises the greatest influence over the form of the superstructure and twists it to its own economic needs. This means that as long as there exists more than one class in a society, there also exists more than one superstructure—more than one religion, morality, art, philosophy. This multiplicity of superstructures is usually hidden and most men are not conscious of it, as indeed they are not conscious of even the economic and social principles which guide their behavior. Also, law is usually an exception to this rule of multiple superstructures because normally

3. BASIC WRITINGS ON POLITICS AND PHILOSOPHY: KARL MARX AND FRIEDRICH ENGELS, ed. Lewis S. Feuer (New York, 1959), p. 109.
4. Ibid.
5. Fromm, p. 49,
9. Feuer, MARX AND ENGELS, p. 7.

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the economically stronger class gains control of the power of the state in order to further its interests and therefore shapes the laws to conform to those interests. (This phenomenon is one reason,according to Marx, why criminality is more prevalent in the poorer classes whose economic interests are not represented by the laws.)

It follows logically from all this that the consciousness of the individual is determined—unconsciously—by his social environment; by the superstructure, by the interests of the class he belongs to, and in the final analysis, also by the forces of production. Indeed the consciousness of mankind was nurtured and developed exactly by the growth of the producing forces.

All the above ideas are summarized by Marx in the following manner: "The mode of production in material life determines the general character of the social, political, and spiritual processes of life. It is not the consciousness of men that determines their existence,but, on the contrary, their social existence determines their consciousness."[7] In odrer to complete the main concepts in this aspect of the theory let us add one more relevant and revealing statement by Marx, a statement which really is a logical outcome of the former conclusion. Marx says, "...mankind always takes up only such problems as it can solve, since, looking at the matter more closely, we will always find that the problem itself arises only when the material conditions necessary for its solution already exist or are at least in the process of formation."[8] We now must conclude that any influence that the individual can exercise upon history, upon society, and even upon ideas, will be negligible; and conversely, the influence that the economic forces in the form of history and society have upon the individual shape his entire life, thought and activity. The individual in Marxism, as in the philosopy of Hegel, is somewhat of a pawn, or to speak more euphemistically, an **expression** of the forces of production, or in the case of Hegel, of the *Weltgeist*, which through their activity and development determine and shape all historical and social phenomena. The individual has no power over these forces; they develop without his will or consent. He may learn to understand them and thus manipulate them to a certain degree. However he can never hope to change their basic pattern and movement; his resistence to their power is but wasted and useless effort. His only constructive activity can consist in aiding their development.

Yet the situation is not as hopeless and as fatalistic as it may sound. True, the economic forces provide the conditions in which man exists and works, however it is still **man** who makes history. "Human history as a process expresses laws, but does not proceed independently of man."[9] Such is the Marxist formulation of the matter. The means of production,

7. Ibid., P. 43
8. Ibid., P. 44
9. George Plekhanov, THE ROLE OF THE INDIVIDUAL IN HISTORY (New York 1940), Editor's Preface, P. 7.

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the economic life of a society cannot of course grow and develop and function without the work of man, and it is here therefore that the individual can and does play an important role. But what is his role ? The most prominent examples of men influencing history are to so-called great men of history. What exactly is their influence upon history ?

George Plekhanov in his essay on *The Role of the Individual in History* states:

> A great man is great not because his personal qualities give individual features to great historical events, but because he possesses qualities which make him most capable of serving the great social needs of his time, needs which arose as a result of general and particular causes...He solves the scientific problems brought up by the preceding process of intellectual development of society; he points to the new social needs created by the preceding development of social relationship; he takes the initiative in satisfying these needs. He is a hero. But he is not a hero in the sense that he can stop, or change, the natural course of things, but in the sense that his activities are the conscious and free expression of this inevitable and unconscious course.[10]

The great man therefore, as the most outstanding example of an individual who does have an influence upon history, can influence history only in the direction in which it is already moving. He is great because he is conscious of the direction of this movement and because he possesses personal qualities which enable him to move ideas, people and society towards the determined end of the period in which he happens to live. He aids the historical process; he brings it to fruition more quickly, and perhaps less painfully. He cannot, as Plekhanov says further, "foist on society relations which no longer conform to the state of these forces (the forces of production), or which **do not yet** conform to them." [11] He cannot. therefore, either hinder or speed up the process to any significant degree. Plekhanov admits that an individual 's moral and mental qualities do have an influence upon the course and the outcome of certain events, and that many events cannot be explained solely by some general laws of development; he even provides vivid examples from European history. Yet he still insists when concluding his argument that in the long run and in the last analysis these "accidents" have little or no influence upon the general development of history. Individuals can affect particular events but they cannot change the general trend. The historical process is stronger than any individual. And what is more, to be logical and consistent the theory must also maintain that when the need arises the individual will come: no individual, no great man is indispensible; history will always find a replacement, and even if he is not found it will still proceed to the same end with the help of several less distinguished and less talented men; it may take a little longer to reach that end, but that is all. Engels in one of his letters writes. "That such and such a man and pre-

10. Plekhanov, pp. 59-60
11. Ibid., P. 60.

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cisely that man arises at a particular time in a particular country is, of course, pure chance. But man is human and there will be a demand for a substitute, and this substitute will be found, good or bad, but in the long run he will be found" [12] This holds true for rulers, statesmen, scientists, artists, for everyone. Thus, Marxists argue that had there been no Robespierre, and Napoleon, or had they died sooner than they did, this would not have changed the main course of events; Robespierre and Napoleon could have been replaced by other men; the French Revolution would have proceeded in more or less the same manner as it did; and the French armies would have been still victorious throughout Europe. To be consistent Marxists must hold the same premise when discussing the works of great,scientists and artists: Newton, Michaelangelo, Shakespeare, Beethoven, etc.

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But the arguments here become weak and flimsy and it is questionable whether it can be sustained. Much of it depends upon *a priori* and *a fortiori* assumptions which end all discussions. Even the examples from history can be questioned profitably, as they have been by Sidney Hook in *The Hero in History*. And even if the personal qualities of, say, Stalin and Khrushchev have no influence upon history in the long run, what an important influence they do have upon the life of the Soviet society, and particularly upon the lives of individual members of that society. And individuals live and suffer and die in the present, not in the future, perhaps the life, for example, of Bukharin would never have had any great affect upon history, however, his treacherous death certainly was not without meaning and import for himself, for his family, and for his friends. Was Stalin a historical necessity ? Was Bukharin killed by by Stalin or by history ? If history and the forces providing its movement give rise to great men, do they also provide the human corpses over which these men clamber on their way to greatness ?

The Individual and Moral Responsibility

It is but a natural step from the questions raised in the preceding paragraph to a consideration of an individual's moral responsibility in Marxist theory. It would follow from tne Marxian theoretical framework that since the consciousness of an individual in a particular period is a product of the surrounding socio-economic forces his actions and his thoughts are basically determined and therefore he exercises little choice and little responsibility over them. And Marx does admit this fact. He writes : "My standpoint, from which the evolution of the economic formation of society is viewed as a process of natural history, can less than any other make the individual responsible for relations whose creature he socially remains, however much he may subjectively raise himself above them."[13]

12 Feuer, MARX AND ENGELS, P. 411.
13 Ibid., p. 137.

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All this is fine; but it is speaking theoretically and in general, and the problem which concerns us here is very practical and very particular. Marx never seriously deals with the problem of an individual facing a moral choice. He has studied many only from one aspect—his socio-economic relatious—but he has overlooked another equally important aspect of man—his psychological make-up. Man is not a machine; daily he faces concrete choices--moral choices—choices for which he feels he must bear the responsibility. He does not make such choices lightly or automatically, and even if he is guided in his behavior by a certain view of life and on history the choice is not always clear-cut ; sometimes it is even a choice among actions all of which may not be appealing to him, all of which he may consider incompatible with his conscience or with his understanding of history. Marx and his theory give the individual no aid in this predicament.

What answer would Marx give to an individual who said to him, with the Intellectual from one of Kolakowski's essays, "If you represent a specific historical reality, on what basis do you ask me to affirm it morally merely because it is a reality ? I will not support any form of historical reality solely because somebody persuades me that it is inevitable, even if I believe in its inevitability, for which, by the way, I have no evidence. If crime is the law of history, then does my awarenes of this law suffice to make me a criminal ?" [14] The same argument, stated in a less dramatic fashion, is posed to Marxism by Karl Popper : "Whether we should accept the morality of the future just because it is the morality of the future, this in itself is just a moral problem. The fundamental decision cannot be derived from any knowledge of the future."[15] And furthermore, he adds, "it is clear enough that the theory depends largely on the possibility of correct historical prophecy. If this is questioned—and it certainly must be questioned—then the theory loses most of its force."[16]

But let us suppose that I agree with Marx's theory; suppose I agree that history proceeds by inevitable stages to a utopian end; suppose I agree that all morality is class-morality and therefore relative, and suppose I choose to adopt the morality of the proletarian class since it is the morality of the future and in some ways superior to the morality of the past. Suppose I agree and adopt all these views; what then do I do in the case of Stalin. Here we have a man who is educated in socialism; who represents the vanguard of the proletarian class, who is the leader of a mighty socialist society. His entire consciousness—thoughts and actions are shaped and formed by socialist ideas and socialist surroundings. And

14 ESSENTIAL WORKS OF MARXISM, ed. Arthur P. Mendel (New York, 1961), p. 350.
15 SOCIETY, LAW, AND MORALITY, ed. Frederick A. Olafson (New Jersey,) 1961, p. 292.
16 Ibid.

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what is the result of this socialist upbringing; what is the product of this socialist society ? He lies, he kills innocent people; under false pretexts he even murders some of the most prominent members of the socialist revolution in Russia. In general, he is a merciless despot and an absolute tyrant. I live under Stalin, I am one of his co-workers. His methods repel me; I see his "errors and excesses". He assigns to me tasks which I cannot reconcile either with my conscience or with my idea of what is beneficial for the working class and for the future society. What do I do ? Didn't Marx say that historical periods and events produce the men needed for the tasks of that period. Is not Stalin's rule therefore inevitable, and if inevitable is it not also true and good and right. I do have an alternative : I can withdraw from political life. But what if I don't want to do that; what if I want to participate in history, if I want to aid its development. My only choice then becomes to obey Stalin, to aid his designs, to act perhaps even more ruthlessly than he, for then I am really bringing Communism sooner to the earth. Here the argument begins to turn nonsensical.

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The above argument utilized Stalin only as an illustration, for it is equally valid for other men and for other periods : for Hitler, for the Catholic Church in the Middle Ages, for Negro, etc. And the problems of individual morality that arises in each of these periods are also always the same. Even if it is argued that Stalin or Hitler were accidents who in no way altered the main trend of historical evolution, even then the moral problems for the individuals involved do not disappear or change for the better. On the contrary, they may become more complicated, for then one has to decide whether to support or oppose the accident especially if such an accident lasts a lifetime and if it is not totally off the main course of history, as in the case of Stalin. And how is one to know what is an historical accident and what is historical necessity. For these problems Marxism has no answers.

Similarly, taking the matter one step further, Marxism has no answer for the individual who asks, "Why, what for am I to do this or that;" or, "What is the purpose and the meaning of all my actions, of all life, if in the end I die anyway ?" To answer by references to some promised future society may have little effect upon the individual's attitude towards the present even if he agrees that the future society may be a very pleasant place to live in. And he may also inquire, "Once such a society is achieved, what then ?" The same questions can be asked even in that society, and again there are no answers to be found in the writings of Marx.

And what is one to make of Marx's statement, quoted previously, that ".....mankind always takes up only such problems as it can solve. ....."[17]. True, he was speaking perhaps of economic, or scientific, or

17 Feuer, MARX AND ENGELS, p. 44.

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even artistic problems; but if man's consciousness is a product of matter and is molded by socio-economic forces, then for the theory to be consistent even the above mentioned problems of morality and of life must be included. (Indeed, one of Marx's criticisms of Feuerbach is that what Feuerbach regards as the "religious sentiment" is itself a social product and not a product of some abstract sensation or thought divorced from society.) According to the theory the answers should be forthcoming out of the "material conditions" which give rise to the major problems of human existence. But can that be ? Isn't it a question of two separate and irreconcilable categories ? Isn't it sort of like looking for diamonds in a latrine knowing darn well that there are no diamonds there.

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No one will deny that the above questions are of primary importance for many individuals and for mankind as a whole, often even more important than economic matters of class interests. In these matters, therefore, in the problem of individual responsibility, in the questions concerning the purpose and aim of existence, in these very vital and very practical questions of life Marxism is bankrupt.

The Individual and Freedom

If the individual is not free to make his own choices and decisions, if he is totally guided in his conduct by outside forces, then he is not free and neither can he be held responsible for his actions—morally or legally. In the previous section it has been shown that even given the determinism of Marxist theory, problems of moral responsibility and moral choice nevertheless still do arise. In this section the theory's determinism will be brought forth again but now in direct reference to an individual's freedom.

A more precise formulation of the topic under discussion here would be to ask the question whether the individual is determined in his actions and thoughts by certain social or economic forces outside of himself, or whether he is, or can be, free of these forces. It is a question which bears directly upon the ideas raised by existentialist philosophy.

Once again, a Marxist must argue that the individual cannot be divorced from society and that society cannot be divorced from the laws guiding its development, and therefore the individual is basically bound to these laws as he is bound to the laws of nature which affect his body. More, it is unrealistic and childish to wish to be free of such laws. True freedom does not consist in a quixotic striving after liberty from social or natural laws, but in the recognition and the understanding of these laws. Once the laws are understood man is no longer bound by blind necessity but becomes free: free in the biblical sense of "You shall know the truth and the truth shall make you free." For once the laws are known, they may be, to a certain extent, manipulated and controlled for man's benefit. It is in this sense that Hegel's cryptic remark—freedom is the recognition of necessity—must be understood. Marx heartily concurs with Hegel's view, but adds that simply to recognise necessity or reality

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is not enough; the more important task is to change reality.

The same subject is presented in still another manner by Adam Schaff, who perceives the main problem and the main opposition between Marxism and Existentialism in the question "……whether, in our analysis of human problems we should take as our point of departure the 'autonomous' individual who chooses his line of conduct in a fully arbitrary manner and thus creates what we call social life; or whether we should rather proceed in the opposite direction, beginning with society which shapes the individual and determines his conduct."[18] The answer of Marxism on this point is clear, and Schaff quotes Marx, "……the human essence is no abstraction inherent in each single individual. In its reality it is *the ensemble of the social relations*"[19] (Italics added.) In other words, again, it is man's social existence that determines his consciousness and not vice versa.

Using the words of the last sentence in a slightly different sense an existentialist would admit, that **unfortunately** is it true that man's consciousness is determined by his social existence. It is true that most men are not free or responsible in their thoughts and actions for they are blind to the social forces that move them: to law, habit, custom. They accept all these forces without ever questioning them and their validity. They live, therefore, not a fully human existence but something similar to a vegetable existence. Marxism postulates more or less the same idea when it speaks of man being alienated from his trueself,or when it speaks of the laws of historical and social development which man has obeyed blindly and unconsciously up to the present time. For example, Marx writes,"In the present era domination of thing-relationships over individuals,suppression of individuality by accident,has assumed the sharpest, most universal forms possible and has thus confronted modern man with a well defined task.The task is this:instead of permitting relationships and accidents to dominate over individuals,to establish domination by the individuals over accidents and relationships……This task,dictated by contemporary relationships, coincides with the task of organizing society on a communist basis."[20]

Both philosophies therefore give their consent to the proposition that man in contemporary society is not as yet free and truely human. However, the causes of this lack of freedom and humanity and the remedies assigned for it by the two philosophies differ drastically.

Marx finds the causes of man's bondage in socio-economic forces, and full human freedom is to be attained by a rearrangement of these forces.Existentialism assigns the causes to an individual's own consciousness, and the gaining of freedom then consists in a change of consciousness. Marx also maintains that the change from the one type of life and

18. Schaff, "Marxism and Existentialism--II." MONTHLY REVIEW. June 1962, P. 101.
19. Ibid., P. 103.
20: Pyama P. Gaidenko, "Existentialism and the Individual," THE SOVIET REVIEW July 1962, P. 18.

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consciousness to a more complete type of life and consciousness is inevitable, and that the emancipation must be accomplished by all men together, by the entire society. For existentialism the matter is not determined by inevitability,or by any historical time-passage, even if the passage, be to a materially, morally, and cognitively higher stage.The change of consciousness that the existentialist speaks about has little to do with a growth in the knowledge of history, of society, or of the universe; it is a difference in quality:a leap from one plane of consciousness to another plane of consciousness. It is more of an emotional change rather than a cognitive change;however in the process cognition too undergoes a metamorphosis. Also, it is an alteration that can be brought about only by the individual; it cannot be done *en masse*. The partial formulation of this existentialist view given by one Marxist writer is correct: "Therefore it is not reorganization of the social relationships themselves,not changes in the mode of production, but alterations in man's consciousness that will restore him to true human existence and will again convert him—this thing he now is—into an individual."[21] To this, Marxist could never assent. The entire existentialist conception smacks too much of idealism (Making matter or the material world dependent upon consciousness or thought; materialism holds the opposite view.), and Marx and Lenin had already demonstrated the falsity and the unreality of all idealist philosophies.

The gulf is unbridgeable particularly since according to the existentialist conception of freedom and consciousness an individual can live in the socialist society, even in the communist society, and still go about his daily commonplace life without any real awareness of what it is that he is doing, or what it is that is being done to him. It is interesting, in concluding, to once again quote the passage by Erich Fromm given in the very first part of this essay: "For Marx the aim of socialism was the emancipation of man, and the emancipation of man was the same as his self-realization in the process of productive relatedness and oneness with man and nature. The aim of socialism was the development of the individual personality."[22]An existentialist would reply that self-realization—the highest possible human freedom—is an individual process which has nothing to do with the processes of production, and which is not in the least dependent upon the development of society and history from one stage to another. "Know Thyself" is a motto left to us by the ancient Greeks.

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21. Ibid., P. 19.
22. Ibid., P. 38.

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WORLD ORDER AND THE DILEMMA OF MODERNITY

BERNHARD MOLLENHAUER

WESTERN culure has been, historically speaking, on the defensive for more centuries than the average person is aware of; and yet it is no exaggeration to say ours is a unique crisis whose peril is the measure of the call of this age to greatness.At the portal of tomorrow seems written Dantesquely the fateful words of Spengler who saw in the dilemma of modernity irreconcilable conflicts that would destroy Western man.These hurrying years have proven him often right but assuming him wrong and we elude a final catastrophe, the questions still haunt us: How will the content of our cultural heritage from Judea, Greece and Rome be preserved under the eroding conditions of an Age of Technology ? How can we find the road to peace through world order when international law is almost a dead letter?

Social evolution may underwrite the hope of final peace but we have lost this Victorian faith in progress and belief in the mission of Western man, though he alone has developed the science of nature and organized knowledge in ways that give it universal application and world significance. Spencer predicted the industrial spirit would supplant militarism as it did feudal anachronisms. But curiously enough the industrial age is not only more warlike but brings the uniquely terrible crisis of modern times. We have seen the strange spectacle of a world civilization turned against itself, a new barbarism and cult of war arising among literate people using all the technology of civilization yet who turn against it and repudiate all human values. Science is exploited by those who deny the values and human insights that made the dominance of Western culture and science possible. Its very progress precipitates only more social chaos. Thus the problem of world order becomes the question of existence or non-existence.

There are understandably many like Spengler who see no progress through history of mankind as such, and who believe war the natural fate of man. Others like Prince Kropotkin stressed the factor of mutual aid in social evolution that may underwrite the hope of peace. Karl Jaspers sees the beginnings of the road to world unity in a few historical origins, in a minority of man, to be sure, and yet in these a school of political liberty. Immanuel Kant (1724-1804)an admirer of the American experiment in democracy, believed the trend of social evolution contained a plan of nature to evoke political institutions, modes of thought, under which human minds could find their highest and freest expression.

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It is a slow process but should not be discouraging for as Greek sages remind us self-conscious knowledge is an evening knowledge late acquired. The Owl of Minerva does not start on his flight until the evening shadows have begun to fall.

The Greeks made the first experiment in democracy and left us an ideal of rational criticism and active participation in government as exemplifying the free intellectual life. They undergirded Western tradition, with three essential principles: 1. nature as object of scientific thought, 2. the validity of man's waking consciousness and critical thought 3. the validity and essential dignity of the human self. This latter concept points to the Christian emphasis on the worth of the human soul. Greek Idealism paved the way as did Stoicism, for Christianity with its broad conception of world brotherhood.

In search for a basis of international co-operation oriented to "the Great Tradition" we find ourself, like St. Paul, faced with the problem molding a new social order in a world whose modes of thought are so alien to that vision, in a world of conflicting aims losing the certitudes of yesterday and faith in the future. He voiced a vital principle when he said to the Romans, "Be of the same mind toward another." This simple psychological principle of like-mindedness with the tolerance it implies must underlie any plan or a world order, inspired by a common purpose and yet allowing for social mobility and cultural pluralism. The quest for disarmament, a warless world free of war debts and a common premise of human living together must come from an understanding of civilization as the common adventure of mankind in which the most advanced nation is in a sense the most indebted one. The era of isolated national histories is already passed and all histories become world history in which we all rise together or go down together. The democratic countries have been very responsive to experiments in international thinking. Kant saw in them the potential friends of peace and the only true world order in a plurality of such liberal states.In his thoughts on world peace through international order he suggested not a world state but a group of republics in which any traveler would find conditions of statehood according him basic human rights. A world state is not possible or even desirable but a world order of interpenetrating sovereignties consistent with the integrity of each national tradition seems our only alternative.

The Hellenic-Christian mind faces a greater crisis than the fall of Rome for its new enemies believe they have an inherited mandate for world revolution and their ideology makes a religion out of materialism and economic determinism. Gabriel Marcel acutely points out a social order, or ideology, that denies the place of contemplation, or rights of speculative thought leads us inevitably on the road to a hatred of wisdom. And this involves a rejection of the eternal claim to seek truth. a denial of free criticism. of rational thought, and the rejection of human

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self-hood which alone gives valency to political rights and affirms any true brotherhood of man. There may yet be a new dark age but it need not be final. For more than half of its history since the early Dorian invasion of Greece Western culture has been on the defensive usually against Asiatic powers. The political decline of Europe is not necessarily an eclipse of the West. What is more menacing is public apathy in face of falling social and intellectual standards, the rise of the uneducated technologist, our slowness in grasping the importance of our changed position in world affairs. Of prime importance is accurate understanding of the great awakening of peoples that is taking place in less developed areas of the East. In the words of America's great philosopher William E. Hocking, "The tide of mass awakening."This silent revolution behind political facades is a spreading awareness of human possibilities and need for status in knowledge and political valency.It is part of the flight from colonialism and struggle for national fulfillment.

We face our hour of decision with high aims at home and misunderstanding and divided loyalties abroad.We need a new vibrant integrating faith in our own American traditions, a new sense of a perilous responsibility in world leadership. New forms of political life must be encouraged among those we would serve in which human individuality can find its freest expression.Here a long view of history serves to orient us. Until recently the most striking contrast between Asia and the West was not the absence of democracy historically understandable, but the simple acceptance of hopeless poverty on the part of the masses.But now they are thinking, stirring, changing with a force capable of dissolving ancient historical forms and in their questioning is a willed answer to fate. We must foster self-understanding of political liberty in as many new nations as possible. In our new role of leadership is much hope and not a little peril.

The shadow of Totalitarianism lies across the path of many nations, to whom it appears as the rainbow promising quick relief and many things at the price of democratic procedures, mostly to those who have never known democracy.Societies that take a course of autocratic growth ever tend to build up the state at the expense of individuality and freedom. Such were the empires of Assyria, Babylon and later Rome outwardly brilliant but inwardly decadent and arresting human progress. The conscious control of a routinized life of the army and the masses fell into the hands of a small class who were the only thinking public. There was a disassociation of the conscious critical thought of the awakened mind from the subconscious life of the masses, a condition of static existence dominated by custom and suggestion. There was no real life for the individual as such and a scientific spirit could not take root under conditions where society remained static for centuries.

In contemporary literature the trend is to discount reasoned insight and intellectual urbanity, to exalt the unconscious with its impulses of

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anarchy. It is thought sophisticated to represent the primitive and presocial as the modern and ultimate. We may say man is by his subconscious nature a highly suggestible being and his subconsciousness with its suggestibility and element of irrationality has been working out on a large scale in the evolution of societies . The uplifting of man has been the costly sacrificial work of a few heroic ages, the example of a few dedicated pioneers of thought scattered more often in the smaller communities such as the city states of Greece and Italian cities of the Renaissance, Elizabethan England and Holland. In small humanist societies great minds become freer in relation to public response, in stimulating their contemporaries. Aristotle with his profound insight held the society best for man is one which has for its object not the welfare of big institutions and political structures but the highest development of the cultivated individual. Western civilization with its basic unity of spirit owes much to this ideal.

Societies of the totalitarian type have always swerved man in the opposite direction. Democracies, though inherently more pacific, are not free of a trend to collectivism and even autocratic control, especially when transplanted. Democracy set up abroad without adequate socio-economic basis is precarious at best, an easy prey to oligarchic control. Those who think we live in a liberal scientific age scarcely realize how little scientific spirit reaches the people in any country and how fragile is the shell of civilization, how powerful the forces poised to overthrow it. With the suppression of critical free thought under totalitarian rule political life of the masses takes on the tenor of the subconscious crowd-self with its primitive adoration of power and increasing susceptibility to social hypnotization, Hitler's Germany for example. In a nation, like the hypnotized subject, the aroused subconsciousness of the crowd-self is disassociated from the rational waking mind and moral will. Centuries of moral evolution are blotted out under the leader's demonic spell. It believes it thinks and decides for itself being unable to see there is no real thought and never a free decision, only the delusion of thought and the dream of action.

Modern man with change put on a pedestal is cut loose from tradition moorings with no new ethical insight, no new sanctions of moral responsibility. We find overselves with the two vital problems : How to check the trend to world chaos; how to bring scientific advance more in line with the spiritual development of man and his social needs. We are losing the feeling for Western history as the unfolding of the European spirit and our membership in the Hellenic-Christian tradition. The rapidity of social change has weakened the defenses of Western culture from within in the face of its greatest challenge from without. If we accept Toynbee's belief that the essential elements in every civilization are its culure and its religious and philosophical outlook, we can see a parallel between our crisis and the age of criticism in Greece, when it was threatened by Persia. The Greeks met the Asian threat with a crusading spi-

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rit rapidly waning in the West today. Socrates met the critical assault of the Sophists from within, bringing into clear light for the first time the primary rules of the art of thinking. He defended the rational faith in man against the first systematic assaults of skepticism. But all the eloquent criticism of the Sophists was a feeble solvent compared to the massive attacks on the Western world by the ideologies of the new Eur-Asiam forces who assert the ultimate triumph of their social philosophy and the total eclipse of the spiritual heritage of Europe.

The age of Socrates is sometimes compared to the Eighteenth Century Enlightenment of which we are the heirs. Kant who saw the immense historical importance of the revolutions in America and France called it the age of criticism and his philosophy the critical philosophy. But we are concerned here specially with his less known work "Perpetual Peace," which might be called a philosophy of the United Nations.

Kant believes it is the duty of world rulers to work for a federation of states with a code binding on all. In Article Thirteen of the United Nations Charter we have this idea of a development of international law, a government of laws not of men. The form of Kant's work is peculiar; it is written like a treaty recalling an earlier work by the Abbe Saint-Pierre who, like Kant, was a student of Rousseau.

The six Preliminary Articles stress the idea that any menace to peaceful coexistence of nations should be abolished. These six are:

1. No treaty of peace shall be regarded as valid, if made with the secret reservation of material for a future war.
2. No state having an independent existence, whether it be great or small, shall be acquired by another by inheritance, exchange, purchase, or donations.
3. Standing armies shall be abolished in due course of time.
4. No national debts shall be contracted in connection with the external affairs of the state.
5. No state shall violently interfere with the constitution and administration of another.
6. No state at war with another shall countenance such modes of hostility as would make mutual confidence impossible in a subsequent state of peace; such as the employment of assassins or of poisoners, breaches of capitulation, the instigating and making use of treachery in the hostile state.

Of these Articles 1, 2 and 6 have long been accepted in international law; Article 5 was previously advocated by the Swiss publicist, Vattel, in his Law of Nations.

After commenting on the Preliminary Articles Kant outlines the more positive conditions of peace in three Definitive Articles, as follows:

1. The civil constitution of each state shall be republican.
2. The law of nations shall be founded on a federation of free states.
3. The rights of men, as citizens of the world, shall be limited to the

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conditions of universal hospitality.

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In Kant's opinion the first and second Definitive Articles must stand or fall together. For he believed the republican state is one in which every person is free and equal before the law regardless of rank. He is assuming here Locke's concept of rights inherent in the individual and prior to the state. The antithesis of this is the totalitarian state claiming to be the source of rights.

Kant believes as it was the duty of persons to support the state and respect law above force it is likewise the duty of states to support world community interests. Since he wrote the rise of international technics and conquest of space has put demands upon society far beyond the then limited resources of national states.But a new unifying force is introduced into world affairs to reinforce a moral universalism of the philosophers, with no really changed political outlook.

The Eighteenth Century Enlightenment was an age of faith in human perfectibility, of belief in man as basically good and rational who needs to be taught more than he needs to be governed. But the following era of social optimism with its blindness to the tragic facts in the background of the industrial growth of democracy spelled inevitable disillusionment. The opposite attitude of despair, cynical distrust in man, leads to a new sort of Calvinism and dark views of human nature and destiny. The almost infinite complexity of human nature with its vast potential cannot be reduced to such simple contrasting formulas: It is true that our peace seems little better than a sort of managed anarchy and we may be living only on days of grace. We urgently need an interval of peace to work out international adjustments; and the time gained is on the side of the West. It is within our choice to make use of emergent historical factors that upset the neat timetables of the Cassandras of modern civilization.History contains no inherent and inevitable dialectic,or trend toward totalitarianism and war. Curiously enough we find such fatalism among the very liberals who formerly scoffed at Hegel's Absolute Idea whose progress was denounced as ending in a German railroad station. But what Hegel said was:

> *"The history of the World is nothing but the development of the Idea of Freedom. But Objective Freedom—the laws of real Freedom—demand the subjugation of the mere contingent Will—for this is in its nature formal...Philosophy concerns itself only with the glory of the Idea mirroring itself in the History of the World."

But if mankind is to survive there is a certain inevitability in the coming of a world civilization very occidental in character and we trust not divorced from the ancient spiritual resources of the Orient. For the spirit of man stands at our door and knocks. All history awaits our answer.

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* Philosophy of History P. 456 Colonial Press 1900.

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"FREEDOM AND RESPONSIBILITY" ACCORDING TO SARTRE

R. BALASUBRAMANIAN

SARTER'S theory of absolute freedom of the human reality is unique;never has the doctrine of freedom been expounded in the most extreme form before. Man's freedom, according to Sartre, is unlimited, and the responsibility which asries as a result of this total freedom is tremendous. Man is condemned to be free; once thrown into the world, he is responsible for everything he does. [1] It is a responsibility which is much greater than we might have supposed for it involves, according to Sartre, all mankind. [2] Sartre repeatedly stresses this notion of freedom in his *Being and Nothingness*; it could even be said that this forms the dominant theme of his work in view of the fact that the for-itself or consciousness which is condemned to be free occupies the central place in his phenomenological ontology.

Sartre's discussion of the concept of freedom is refreshingly original and stimulating. We must admire the subtle way in which he leads his dialectic from the so-called translucid for-itself to the most extreme form of freedom the history of philosophy has ever presented, even though we may have reasons to reject his phenomenological analysis of the for-itself and thereby his concept of freedom. [3] The problem of moral freedom, says Lewis, "has not been conspicuous in recent ethics. This is surprising. The ideas which present it in its most formidable shape, the ideas of ought, responsibility, and of ultimate praise or blame, have been given much prominence in recent ethical controversy." [4] It does not mean that this problem has not been discussed in recent ethical literature. The problem is discussed; doubts are raised; and the ethical thinkers take sides on the issue of determinism versus free will, even though one may feel that one does not have anything new to contribute. Ross, for example, says : "No discussion of fundamental questions of ethics would be complete without some discussion of the problem of free will; and I must therefore say something about the subject even if I do not feel that I have anything very new to contribute." [5] Further, the free will-determinism controversy seems to be insoluble; and very often one gets the

1 Sartre, EXISTENTIALISM AND HUMAN EMOTIONS (Philosophical Library New York), p. 23.
2 IBID. p. 17.
3 Wilfrid Desan, THE TRAGIC FINALE (Harper Brothers, New York, 1960),p.160.
4 H. D. Lewis, "Moral Freedom in Recent Ethics," PROCEEDINGS OF THE ARISTOTELIAN SOCIETY. 47, 1947-48.
5 Ross, FOUNDATIONS OF ETHICS (Oxford, 1938), p. 208.

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nism controversy seems to be insoluble, and very often one gets the impression in the course of the discussion of this question that something is wrong somewhere. Consider, for example, what Chisholm says: "We seem confronted, then, with a dilemma: either our choices have sufficient causal conditions or they do not; if they do have sufficient causal conditions, they are not avoidable; if they do not,they are fortuitous or capricious;and therefore,since our choices are either unavoidable or fortuitous, we are not morally responsible for them."[6] And he wonders whether the theories which invoke"active power","the autonomy of the will","prime mover","higher levels of causality",etc., for the solution of the problem would enable us to escape our dilemma. Sartre's position in this controversy is clear: he rejects determinism and upholds the freedom of the individual, with the tremendous responsibility which it entails. His approach to the whole problem is not along traditional lines.

II

A brief reference to the nature of the for-itself will enable us to understand the Sartrian notion of freedom. The for-itself or consciousness stands in sharp contrast to the in-itself. Sartre conceives of consciousness as (1) impersonal, (2) intentional and (3) lack and desire. Consciousness is complete **translucidity**, facing the opacity of the object, and so there is no place for the ego in it. It is always consciousness **of** something. Because it is pure translucidity, this consciousness is intentional, that is, pointing towards that which is beyond consciousness. Thirdly,it is always lack and desire. The being of consciousness, says Sartre, is a being such that in its being, its being is in question. This means,according to Sartre, that consciousness does not coincide with itself in a full equivalence. There is this equivalence in the in-itself. Whereas consciousness is lack, the in-itself is fullness. "The in-itself is full of itself and no more total plenitude can be imagined, no more perfect equivalence of content to container. There is not the slightest emptiness in being, not the tiniest crack through which nothingness might slip in."[7] Consciousness, on the other hand, is a "decompression of Being". It is in its most intimate being "nothingness"; it always exists as not 'this' object, not 'that' object, "It is the obligation for for-itself never to exist except in the form of an elsewhere in relation to itself."[8] Take a simple act of knowing. According to Sartre, when I know this table, I state that my consciousness is not this table, and that this table is not the rest of the world. Sartre claims that this negation which takes place in interrogation, destruction, negative judgment and in every act of knowledge, constitutes the very foundation of consciousness. Consciousness is nothing if it is not not-

6. R.W. Chisholm, "Responsibility and Avoidability", DETERMINISM AND FREEDOM IN THE AGE OF MODERN SCIENCE (Collier Books, New York, 1961), pp. 158-59.
7. Sartre, BEING AND NOTHINGNESS (to be called hereafter BN) (Philosophical Library. New York). p. 74
8. BN, p. 78.

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hingness. Human reality is being in so far as within its being and for its being it is the unique foundation of nothingness at the heart of being.[9] In other words,human reality is a lack;it is always outside being-in-itself. To be outside being, to be isolated from being, to escape being, to stay out of the causal order of the world, means to be free. Human reality then is free. Human reality is freedom.[10]

III

The oft-repeated Sartrian formula, viz., "existence precedes essence" brings out the nature of human freedom very vividly.According to Sartre, there is no 'essence', there is nothing 'given' with which man starts. He has to make himself in the process of perpetual engagement in which he is involved. He exists, turns up, appears on the scene, and only afterwards defines himself.[11] There is no such thing as 'human nature' to start with, for there is no God or any other super-natural being to conceive it. "Not only is man what he conceives himself to be, but he is also only what he wills himself to be after this thrust toward existence."[11] Sartre brings out the same idea by means of a paradoxical statement, "man is not what he is and is what he is not". To say that the for-itself is what it is not while not being what it is, to say that in it existence precedes essence—all this is to say one and the same thing: to be aware that man is free.[13]

According to Sartre,it is impossible to define freedom;for it amounts to defining human reality in terms of a given concept or essence. Human reality makes itself and invents itself continually. It is an existence which perpetually makes itself and which refuses to be confined in a definition.[14] Freedom makes itself an act and we attain it across the act. It has no essence; it is not subject to any logical necessity. In the words of Sartre: "How then are we to describe an existence which perpetually makes itself and which refuses to be confined in a definition ? The very use of the term 'freedom' is dangerous if it is to imply that the word refers to a concept as words ordinarily do."[14] Though freedom is indefinable and unnamable, it is not indescribable. Sartre describes human freedom in different ways. Human existence is freedom;it is not the case that human reality chooses to be free. "We are a freedom which chooses, but we do not choose to be free. That is to say, there is a freedom to choose, but there is no choice with regard to freedom" and so Sartre concludes that we are condemned to be freedom. In another passage he says: "My freedom is perpetually in question in my being; it is not a quality added on or a property of my nature. It is very exactly the stuff of my being; and as in my being, my being is in question, I must necessarily possess a certain comprehension of freedom."[15] Again, he declares: "I am conde-

9. BN. p. 79.
10. THE TRAGIC FINALE, p.20.
11. EXISTENTIALISM AND HUMAN EMOTIONS, p. 15
12. EXISTENTIALISM AND HUMAN EMOTIONS, p. 15
13. BN, p. 439.
14. BN. p. 438.
15. BN, p. 439.

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mned to exist forever beyond my essence, beyond the causes and motives of my act. I am condemned to be free. This means that no limits to my freedom can be found except freedom itself or, if you prefer, that we are not free to cease being free."[16] To Sartre, what I was is not the foundation of what I am, anymore than what I am is the foundation of what I shall be. Man is not a product of his past; he is not a product of the external world;he is not a product of the two combined."Human reality," observes Sartre, "is free because it is not enough. It is free because it is perpetually wrenched away from itself and because it has been separated by a nothingness from what it is and from what it will be...The being which is what it is cannot be free. Freedom is precisely the nothingness which is made-to-be at the heart of man and which forces human reality to make itself in stead of to be."[17] There is another significant passage wherein Sartre stresses the idea that there is no determination of human reality either from without or within and that there cannot be any compromise on the fundamental issue of the unlimited, absolute freedom of human reality. To quote Sartre: "For human rality to be is to choose oneself; nothing comes to it either from the outside or from within which it can receive or accept.Without any help whatsoever. it is entirely abandoned to the intolerable necessity of making itself be—down to the slightest detail. Thus freedom is not a being; it is the being of man—ie. his nothingness of being. If we start by conceiving of man as a plenum, it is absurd to try to find in him afterwards moments or psychic regions in which he would be free. As well look for emptiness in a container which one has filled beforehand upto the brim ! Man cannot be sometimes slave and sometimes free; he is wholly and forever free or he is not free at all."[18]

Sartre's contention that "man is wholly and forever free or he is not free at all" is a flat repudiation of "soft determinism". Just as he rejects determinism (hard determinism),he also rejects soft determinism, which has been quite fashionable during the last twentyfive years, particualrly in the writings of Schlick, Ayer, Stevenson and Noell-Smith. According to soft determinism, there is no contradiction whatsoever (1) between determinism and the proposition that human beings are sometimes free agents and (2) between determinism and moral responsibility. This is not acceptable to Sartre, for he does not attempt to make the distinction between free and unfree actions in terms of the kind of causes that are present; that is to say, he would not consider whether the agent acted following his rational desires, motives, intentions, etc., or whether he was compelled or coerced. It would be easier to follow Sartre's standpoint on this issue,if we consider his explanation of intentional act and of cause and motive.

15. BN, p. 439
16. BN. p. 439
17. BN. p. 440
18. BN. pp. 440-41

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Sartre is interested in the ethics of **doing** and not in the ethics of **being.** This is because the for-itself or human reality is a being which is defined by **action.** Contrasting the ethical theory of Kant with that of the Stoics and of Spinoza, Sartre pays tribute to the former in that it emphasises the ethics of doing in the place of the ethics of being. "For a long time the aim of ethics is to provide man with a way of being. This was the meaning of Stoic morality or of Spinoza's Ethics. But if the being of man is to be reabsorbed in the succession of his acts, then the puropose of ethics will no longer be to raise man to a higher ontological dignity. In this sense the Kantian morality is the first great ethical system which substitutes doing for being, as the supreme value of action."[19] Considering the importance of doing or acting in which human reality is involved Sartre undertakes an examination of the nature of act.

An action is on principle **intentional.** It is from this point of view that Sartre looks at human action, and this point of view is more important to him than any thing else. We can examine an act of a human being from other points of view. It can be studied, for example, from the means-end-point-of-view, that is to say, in terms of the modifications or changes which an act brings about with a view to achieve a certain result.[20] But Sartre considers it from the point of view of its being intentional, for it throws light on what is missing in the tedious discussions between determinists and the advocates of free will.[21]

An act is intentional only when the person knows what he is doing, that is, he intentionally realises a conscious project. Sartre illustrates this in the following way. The careless smoker who has through negligence caused the explosion of a powder magazine has not **acted.** On the other hand, the worker who is charged with dynamiting a querry and who obeys the given orders has acted when he has produced the expected explosion; he knew what he was doing; he intentionally realises a conscious project. [22] But it does not mean that one must foresee all the consequences of an act. It is enough if there is realisation of a conscious project to say that a person has performed an act. Secondly, an action necessarily implies as its condition the apprehension of an **objective lack.** Before a person plunges himself into action, he should have the apprehension of something which he lacks as **desirable.** "**The intention** of providing a rival for Rome can come to Constantine only through the apprehension of an objective lack." "Creating Constantinople is understood as an **act** only if first the conception of a new city has preceded the action itself or at least if this conception of a new city has preceded the action itself or at least if this serves as an organizing theme for all later steps."[23] In other words, an act is a projection of the for-itself toward what is not and what is apprehended as a desirable. A

19. BN, p. 431.
20. BN, p. 433.
21. BN, p. 436.
22. BN, p. 433.
23. BN, p. 434.

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person has to look at the present state of affairs in the light of a different state of affairs, which is not now, but which is desirable, in order to be motivated to action. A worker suffers without considering his suffering and without confering value upon it, because he does not envisage a different state of affairs where his suffering would not exist; being immersed in the "historical situation," he does not conceive of the failures of the present state of affairs, of the lacks in the present political set up or economic situation; his suffering at present is not a suffering to him; it is not intolerable to him. The moment he forms the project of changing the situation it will appear intolerable to him.

Sartre draws two consequences from the foregoing account: (1)No factual state whatever it may be is capable by itself of motivating any act whatsoever; (2) no factual state can determine consciousness to apprehend it as a **lack.** [24]

Let us now consider the traditional view of cause and motive which is not acceptable to Sartre. Generally by 'cause' is meant the reason for the act; that is, the ensemble of rational considerations which justify it.It is an objective appreciation of a situation. For example, when we consiaer or list the **causes** for the declaration of war, we say that the occasion is propitious, that the country to be attacked is disorganised because of internal troubles, etc. Sartre contends that the objective appreciation can be made only in the light of a presupposed **end** and within the limits of a project of the for-itself towards this end. 'Cause' signifies"the objective apprehension of a determined situation, as this situation is revealed in the light of a certain end as being able to serve as the means for attaining this end."[25] The motive is generally taken to be a subjective fact. It is the "ensemble of the desires, emotions, and passions" which urge a person to accomplish a certain act. Usually we take them into consideration as a last resort when the causes are not sufficient to explain a certain act under consideration. When explanation in terms of causes does not throw light on what an agent does, we resort to explanation in terms of motives. Why did Constantine becomes a convert to Christianity ? "Since it is established that Constantine had everything to lose and apparently nothing to gain by embracing Christianity, there is only one conclusion possible—that he yielded to a sudden impulse, pathological or divine as you prefer."[26] Let us consider another example. When a person joins the Socialist party, there are causes and motives which are at work. Among the causes, we could mention his belief that this party serves the interests of humanity, that it will become the dominant party in the future, etc. At the same time, there are also motives like a feeling of pity for the oppressed classes, etc., for his joining the party. In cases of this type where both motives and causes are at work, how are we to determine the part played by each of them ? There is no answer to this

24. BN,pp. 435-36
25. BN,p. 446
26. BN,p. 446

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question in the traditional theory. This difficulty which is the greatest of those raised by the current distinction between causes and motives has never been resolved; few people indeed have so much as caught a glimpse of it.[27]

Sartre contends that the approach to 'cause' must be from the point of view of the for-itself or consciousnes. 'Cause'no doubt is the objective appreciation of a situation; but it is the state of contemporary things as it is revealed to a consciousness. The state of affairs can be revealed only to a consciousness since the for-itself is the being by which there is a world; it can be revealed only to a for-itself which chooses itself in this or that particualr way. The situatiom gets significance only when it is examined in the light of the projected end of the for-itself; human reality discovers the instrumental implications of instrumental-things only because it projects itself in this or that way. "In a word the world gives counsel only if one questions it, and one can question it only for a well-determined end."[28]

There is , according to Sartre, a close correlation between cause and motive. Something becomes a cause only because of consciousness. It is the consciousness which carves out the cause in the ensemble of the world, in the light of the projected end. The consciousness which itself toward its possible hangs on to it in a particular manner; this peculiar manner of holding to its possible by consciousness is called motive. By themselves, both motives and causes are, according to Sartre, without any force. The cause by itself cannot determine an action; for it appears only in and through the project of an action. So also is it the case with regard to motive. The motive is transcendent; like my past, it is separated from me by a nothingness. So it can act only if it is recovered; in itself it is without force. It is the for-itself which confers value and significance on both motives and causes. Sartre sums up his position as follows: "The meaning held for me by this desire, this fear, these objective considerations of the world when presently I project myself toward my future—this must be decided by me alone. I determine them precisely and only by the very act by which I project myself toward my ends.....Past motives, past causes, present motives,present causes, future ends, all are organised in an indissoluble unity by the very upsurge of a freedom which is beyond causes,motives and ends."[29]

We have seen why Sartre is dissatisfied with the traditional analysis of cause and motive. Let us now consider Sartre's reaction agaist the distinction that is generally made between voluntary act and passionate act, a contrast that is carried over from the contrast between cause and and motive. According to Sartre, a voluntary or willed act from the Cartesian point of view is free whereas a passionate act,an act motivated by passions, desires, etc., is not free. This position is not acceptable to

27. BN. p. 447
28. BN, p. 448
29. BN, p. 450

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Sartre. To him, both voluntary and passionate acts are modes of being, manifesting freedom; a passionate act is as much free as a voluntary act. It does not mean that, according to Sartre, there is no difference between a willed act and a passionate act. There is difference, but it is not the difference between a free act and its opposite. Let us elucidate Sartre's position by means of an exapmple. In a given situation I can react either in terms of passions, emotions or in terms of a rational appraisal or consideration of the situation. If I am threatened, I can run away at top speed because of my fear of dying. Here is a reaction in terms of passion; and this act of mine has to be understood in terms of the end which is posited here, viz., the value of life. Another person in the same situation may choose to stand firm at his post even if resistance first appears more dangerous than flight. Here also the same end is posited as in the case of emotional reaction. The difference between the two lies in the choice of means adopted and the degree of feflection, and not in the end which is posited. There is only the difference of subjective attitude in relation to a transcendent end; and so it is wrong to say that the one who flees is "passionate", reserving the term "voluntary" for the man who resists.[30]

Emotion is a reply adapted to the situation; it is a type of conduct, like voluntary, rational conduct. In fear, let us say, a person faints and loses his consciousness. Fainting, according to Sartre, aims at suppressing the danger by suppressing the consciousness of danger. "There is an intention of losing consciousness in order to do away with the formidable world in which consciousness is engaged and which comes into being through consciousness." A person in the same situation may consider it scientifically and organise a system of means with a view to resolving the problem. But what will make me decide to adopt the one or the other type of raction ? Sartre says that it is the for-itself or human reality which chooses the one or the other way of reacting to the end. "It is responsible for either one, for the for-itself can be only if it has chosen itself. Therefore the for-itself appears as the free foundation of its emotions as of its volitions. My fear is free and manifest my freedom; I have put all my freedom into fear, and I have chosen myself as fearful in this or that circumstance. Under other circumstances I shall exist as deliberate and courageous, and I shall have put all my freedom into my courage. In relation to freedom there is no privileged psychic phenomenon. All my 'modes of being' manifest freedom equally, since they are all ways of being my own nothingness."[31]

V

If what an agent does can be understood neither in terms of the past nor in terms of the state of the world, does it mean that it can be anything whatsoever or that it is unforeseeable ? An individual chooses to do a certain thing; and his choice is said to be free if it is such that it

30. BN, p. 444
31. BN, p. 445

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could have been other than what it is. If freedom entails freedom of choice to do this or that, does it follow that what an individual does is purely arbitray ? Sartre rejects determinism;at the same time he maintains that no act is by chance and that nothing takes place in an arbitrary way. Sartre removes the arbitrary character of every act by connecting it with what he calls the **fundamental** or **original project** of the individual. Every act that an individual does, the choice he makes, the way in which he reacts to a given situation is determined by the fundamental choice or the original project of the individual. There is nothing mysterious about this original or ultimate possibility which gives meaning to the particular action. My original choice is the choice of myself in the world, my being-in-the-world. To quote Sartre: "Our being is precisely our original choice; the original choice which gives meaning to the particular action is not distinct from my being; it is a choice of myself in the world, and by the same token it is a discovery of the world."[32] Further, the fundamental choice is not static; it is subject to modification. Why I do a certain thing can be explained and understood only in terms of my original project; given my original project, I do A and not B. Instead of A, I could have done B, but only if there is a modification of my initial project. To Sartre the important question is not whether I could not have done otherwise, whether I could have done B instead of A, but whether I could have done otherwise without perceptibly modifying the organic totality of the projects which I am.[33] So every act has to be interpreted in terms of an original project of which it forms an integral part. The act cannot be modified without a modification of the original project. It is this original choice which creates all causes and all motives which guide us in our actions; it is this project which arranges the world with its meaning, its instrumental-complexes, and its coefficient of adversity.[34]

While every act can be explained in terms of the original project, no interpretation of this initial project can be attempted, for it constitutes the original relation of the for-itself in the world, which is the ultimate limit in the Sartrian phenomenological analysis. "This original relation is nothing other than the for-itself's being-in-the-world in as much as this being-in-the-world is a choice.....No interpretation of this can be attempted, fot it would implicitly suppose the being-in-the-world of the for-itself just as all the demonstrations attempted by Euclid's Postulate implicitly suppose the adoption of this postulate."[35]

To sum up: (1) No act is by chance; every act has to be explained in terms of the original project. (2) The original project is not static; it admits of change. (3) While every act can be explained in terms of the original project, the original project itself cannot be explained.

32. BN, p. 462
33. BN, p. 454
34. BN, p. 465
35. BN, p. 457

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VI

Sartre's theory of responsibility is the culmination of his concept of freedom. Being condemned to freedom, man carries the weight of the whole world on his shoulders. He is responsible for the world and for himself as a way of being. The first move of existentialism, says Sartre, "is to make every man aware of what he is and to make the full responsibility of his existence rest on him. And when we say that a man is responsible for himself, we do not only mean that he is responsible for his own individuality, but that he is responsible for all men."[36] Whatever happens happens through me and is mine; there is no non-human situation; I carry the entire responsibility for the terrible situations of war, the worst tortures, etc.[37]

Sartre maintains that the peculiar character of human reality is that it is without excuse. There are no accidents in a life. Whatever bursts forth and involves me in it does not come from the outside. Take the case of war in which I am enlisted. Sartre says that this war is my war. I could have got out of it by suicide or by desertion. Instead of getting out of it, I have chosen it. This choosing to be in war may be due to inertia, cowardice in the face of public opinion. etc. Anyway you look at it, it is a matter of choice. Sartre rules out the idea of my being an innocent victim or a simple accomplice. "For it depended on me that for me and by me this war should not extst, and I have decided that it does exist. There was no compulsion here, for the compulsion could have got no hold on freedom. I did not have any excuse;...the peculiar character of human reality is that it is without excuse.[38]

It is clear from what has been said above that the responsibility which Sartre ascribes to man is unique. Sartre does not follow the conventional way in holding man responsible for what he does. He does not fix responsibility on man in terms of the presence of **premeditation** in what he does. This possibility does not arise for him, for both premeditated and emotional (or impulsive) acts are modes of being, manifesting freedom. He does not argue that a person is responsible for his action unless it is the result of **unconscious forces** of which he knows nothing. Nor does he say that a person is responsible for his act unless it is **compelled.** Aristotle, for example, argued that a person is responsible for his act except for reasons of compulsion (or ignorance). For Sartre there is no such thing as compulsion. Nor does he fix responsibility on man for what he does in terms of **efficacy of reason in changing his behaviour.**[39] The unique responsibility of man arises because of the unique freedom to which he is condemned.

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36. EXISTENTIALISM AND HUMAN EMOTIONS, p. 16.
37. BN, p. 554.
38. BN, pp. 554-55.
39. John Hospers, "What means this freedom?", DETERMINISM AND FREEDOM, pp. 127-131.

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MAGIC SQUARES

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THEIR CONSTRUCTIONS AND USES

NAND LAL BHARADWAJ

No authentic history of these wonderful magic figures is available. I say magic figures, because, besides magic squares, there are magic triangles, magic circles, magic balls, and magic cylinders to amuse us.The only sources of our knowledge of these magic squares are records of stray cases kept concealed by some very old Pandit families and wandering Hindu Monks, and inscriptions or stones in some old deserted ruins of Hindu temples and famous book called *Lilāvati* written after the Symbol by a woman mathematician of the same name. Legends ascribe them to Gorakh Nath an ancient Hindu Yogi of great merit who invented these magic squares and many other *Gorakh Dhandās*—Works of Gorakh which included, magic squares, magic triangles and many kinds of puzzles such as wire puzzles, cane puzzles, rope puzzles and a very intricate system of wonderful knots to engage and keep under control the ever increasing number of unruly disciples. The methods of construction of these magic squares were unknown to them or if known were kept scrupulously concealed.

Definition Of Magic Square : We have made a mere mention of magic squares above, but we have not told you what they are. A magic square in the ordinary sense of the term is a square having n^2 of houses —n being equal to the number of houses in a row—filled with a series of numbers in such a way that the sum of numbers in every row, column and diagonal is always the same. i.e. magic. It will do for the present. A complete scientific definition will follow some where in the body of the article.

Terms Used : Now let us proceed to the practical side of our work —the construction of magic squares. Before we try to do so we shall have to learn some very important terms and understand their signifiance without which we shall not be able to follow the intricate processes of making the magic squares.

These terms are connected with——

1. Numbers.
2. General classification of magic squares
3. Diagrams-figures
4. Aids.

(1) On Numbers

Without putting undue strain on the minds of my readers by introducing mathematical progressions, their dry formulae and boring technicalities connected with them,I shall try to put in a simple and homely

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language the relevant portions of the science of numbers before those who are interested in the study of the subject of this article.

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Special Series Of Numbers : Now let us study the special series of numbers given below (a)

(1)	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
(2)	1		3		5		7		9		11		13		15		17	
(3)		2		4		6		8		10		12		14		16		18
(4)		2				6				10				14		16		18
(5)				4				8				12				16		

We can place 0 in the first place of a series if the common difference allows it. Thus—

We can plaee 0 in the first place of the series 1. 2. 3. 4.....and can place no 0 in the first of the series 1. 3. 5. 7.....because in the first case, the first number i.e. minus 1 the common is equal to zero, while in the second case the first number i.e. 1 minus 2 the common difference, is not zero.

(b) **Series Of Groups :** We can divide any series into groups of convenient size, terms having equal common difference through out, and groups in themselves must have equal common difference, differing or not differing from the common difference of terms.

Thus for example— 1. 2. 3. 4., 7. 8 9. 10., 13. 14. 15. 16. Here groups have a common difference of 3. while the terms have a common difference of 1.

(c)**Series Of Magic Squares:** In place of numbers or groups, we can make a series of Magic Squares. These will be dealt with later.

(d) **A Chain Of Series :** A series can be arranged in a chain. Thus—

1 2 3 4	& see how it	1 2 3 5
8 7 6 5	differs from	5 6 7 8
From 9 10 11 12		9 10 11 12

(e) From the above from (a) to (d) we can make any number of series by changing the common difference.

(3) Numbers And Terms : An example will explain the difference between a number and a term in a series. In the series 1 3 5 7 9 5 is a number, but it is the third term of the series. Its position in the series is third.

Increasing & Decreasing Order of Numbers in A Series.

Numbers in increasing order—1 2 3 4 5 6 7 8 9.

Numbers in decreasing order—9 8 7 6 5 4 3 2 1.

Any one of the above can be used in a Magic Square.

Complementary Number & Complementary Position Of Numbers

In the series 1 2 3 4 5 6 7 8. the complementary numbers are— 1 8.2.7, 3.6, 4 5 The totals of pairs of complementary number is always equal.

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The complementry position of the above series is 8 2 6 4 5 3 7 1. Note how they are placed. In the construction of magic squares we use either.

Mean of a series : Mean of a series having odd number of terms can be found in the ordinary way :

The mean of the series 1 2 3 4 5. is equal to

Total of numbers =15

Number of terms =5

Mean of the series 15÷5=3.

Note : All the series shown above, all the series divided into groups, all the magic square or any part of them, chain of series can be put in the place of numbers in making magic squares.

Conventional Ordinary or Natural Order of Series : The series no. 1 above is variously called by the name of ordinary, conventional or natural series or order. But in the language of magic squares all series are natural whatever their common differences may be. We, therefore, would like to call it Parental Series No, 1. Other series are derived 2 3 4 5. [Parental Series Derived]

Proper or Legitimate Series : Series no. 2,4, & 5 are called legitimate or proper because they are legitimately or properly derived from 1. Add these & you get series no. 1,

Write all these series in the ordinary way C,D, in each series, to be left blank.

Series	(2)	1		3		5		7		9		11		13		15
,,	(4)		2				6				10				14	
,,	(5)				4				8				12				16
	(1)	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16

Series no. 2 is further devided into—

1. Prime nos, 1, 3, 5, 7, 11 etc.
2. Composite nos. 9, 15, 21, 25, 27.

Measure $1\frac{1}{2}$ is used for both P. Nos.& C. Nos.2

Measure $2\frac{1}{2}$ for P. nos, only.

(4) Note the following results :—

1. Series No. 2+3=1
2. Series No. 1—2=3
3. Series No. 1—3=2
4. Series No. 4+5=3
5. Series No. 3—4=5
6. Series No. 3—5=4
7. Series No. 2+4+5=1

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The Sum of A Series

Now the question is—How to find the sum of a series we here give a general formula with the help of which we shall be able to find the sum of any series— Series of numbers, series containing groups, squares etc:, The more elaborate study of these formulas will be reserved for a future article:

Abbreviations—

l =last term of the series
f =first term of the series
t =no. of terms in a series
h =number of houses in a row
s =sum of the series

General Formula

$$S = \frac{l+f}{2} \times t$$

$$\text{Sum of a Row} = \frac{l+f}{2} \times t \div h$$

Series of Numbers

Find the sum of the series above.

(1) 1 2 3.....9 $= \frac{l+f}{2} \times t = \frac{9+1}{2} \times 9 = 45.$

(2) 1 3 5 7 9 11 $= \frac{l+f}{2} \times t = \frac{11+1}{2} \times 6 = 36.$

(3) 2 6 10 14 18 $= \frac{l+f}{2} \times t = \frac{18+2}{2} \times 5 = 50.$

(4) 2 4 6 8 10 12 $= \frac{l+f}{2} \times t = \frac{12+2}{2} 6 \times = 42$

(5) 4 8 10 16 20 $= \frac{l+f}{2} \times t = \frac{20+4}{2} \times 5 = 60.$

Series of Groups

Find the sum of the following group series.

1 2 3 4, 7 8 9 10, 13 14 15 16) CD=terms 1.
) =groups 3.

$$\frac{l+f}{2} \times t = \frac{16+1}{2} \times 12 = 102.$$

(5) **Series of Magic Squares or part of Magic Squares.**

These are reserved for some future articles.

The same formula is applicable here also.

(2) **General Classification** : General classification of magic squares is based on proper or legitimate series numbers 2. 4 & 5 series above. As has been shown above, the legitimate series are derived from the parental series and when we add them together they merge into the same parental series. They do not overlap. They form the shortest number of series all the terms of which are found in the parental series. And

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again all the terms of the parental series are found in the three legitimate series.

(1) Now let us take the odd series.....1. 3. 5. 7. 9. are all abstract numbers if we add the main house or houses as the case may be. We have concrete or applicate numbers C. 9. One house, three houses 5 houses. If we use them as adjective of the word square, we will have 3 house square, 5 house square, or square of 3 houses, a square of 5 houses. For the sake of convenience let us call them a square of 3, a square of 5. The series being odd, the magic squares are called "Odd Magic Squares".

(2) Now let us take the "Doubly Even Series" Here in this the series is doubly even. The magic squares, therefore are called Magic square of 4, 8, 12 etc. We call them "Doubly even Magic squares" where every number is divisible by 4, a doubly even number 2X2= 4.

(3) We now take singly even series. Here the series is singly even. i. e. divisible by 2 and not by 4. The magic squares, therefore, are called the Magic squares of 6. 10, 14, 18. We call them "Singly even Magic squares."

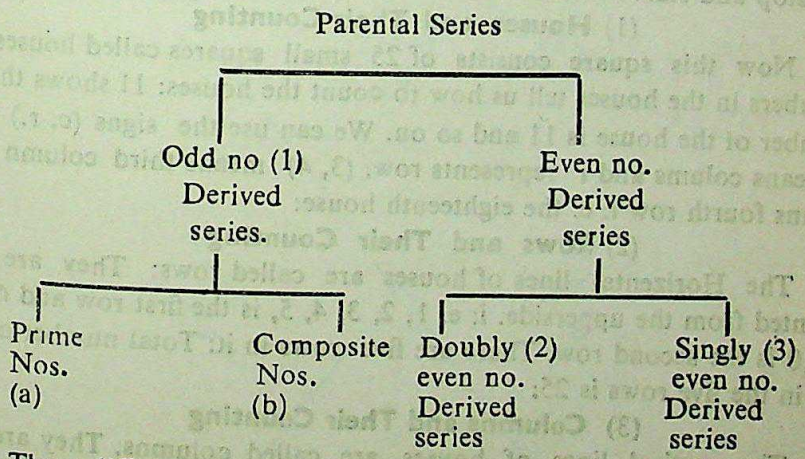
Thus we come to three kinds of magic squares.

1: Odd Magic Squares. They have odd number of houses in a row e. g. Magic Squares of 3, 5, 7, 9 & so on.

2: Double even Magic Squares. They have doubly even number of houses in a row eg. 4, 8, 12, 16. They are all divisible by 4=2 X 2 hence doubly even.

3. Singly Even Magic Squares. They have singly even number of houses in a row e. g. 6, 10, 14, 18, each divisible by 2 and not by 4. Hence singly even.

Chart of Classification



Note : Three different sets of rules govern the construction of these three kinds of Magic squares. Hence the importace of this classification.

There are different sets of Diagrams, Aids, rules etc, for different kinds of Magic Squares. They will be dealt with in their proper places.

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On Diagrams Connected with Odd M. Squares

On Diagrams connected with odd magic squares. We shall first deal with Diagrams aids etc. connected with the first kind of Magic squares. The odd magic squares diagrams are very useful in simplifying and explaining difficult and complicated matters connected with these magic squares. We shall make free use of them.

Stop Number & Start Number

Fig 1 represents a square of 5 filled with the parental series. A series when filled in a square is divided into as many groups as there are houses in a row. The last no. of each group is the stop number and the first number of each group is the start number.

Fig: 1

1	2	3	4	5
6	7	8	9	10
11	12	13	14	15
16	17	18	19	20
21	22	23	24	25

In fig 1, 5, 10, 15, 20, 25, are the stop numers and 1, 6, 11, 16, 21 are start numbers: A start number begins a circuit and the stop number ends a circuit in a magic square just as they do in the case of a row: There is a definite relation between their positions in a magic square: Sometimes, as we shall see, in certain kinds of magic squares, the numbers shift their houses, but the order of counting does not change, and the stop and start numbers still maintain their character:

(1) Houses and Their Counting

Now this square consists of 25 small squares called houses: The numbers in the houses tell us how to count the houses: 11 shows that the number of the house is 11 and so on. We can use the signs (c: r:) where c means colums and r represents row: (3, 4) means third column and 4 means fourth row i: e: the eighteenth house:

(2) Rows and Their Counting

The Horizental lines of houses are called rows: They are to be counted from the upperside: i: e: 1, 2, 3, 4, 5, is the first row and 6, 7, 8, 9, 10 is the second row. There are five rows in it: Total number of houses in the five rows is 25:

(3) Columns and Their Counting

The vertical lines of houses are called columns: They are to be counted from the left hand side: 1, 6, 11, 16, 21, is the first column and 3, 7, 12, 17, 22 is the second column. There are five columns in it: Total number of houses in the five columns is 25:

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(4) **Medilaterals** : They are two. Horizontal Medilateral and Vertical Medilateral. They are middle row and middle columns crossing each other at the centre and making the sign of plus. They have nine houses.

(a) 11. 12. 13. 14. 15. (b) 3. 8. 13. 18. 23. The centre is common to both. They are horizontal and vertical Medilateral respectively.

(5) **Medilateral Squares** : Medilaterals have four squares in the four corners each composed of four houses. They are called Medilateral squares.

(6) **Diagonals** : Oblique lines of houses are called Diagonals. In the figure we see that there are two diagonals which have equal number of houses i.e. 5. The number of houses in others is less. We therefore divide diagonals into two classes (a) Complete diagonals. (b) Broken diagonals.

Fig, 2

1·2	4·5
6·7	9·10
16·17	19·20
21·22	24 25

(7) **Complete Diagonals** (a). Complete diagonals—
There are two complete Diagonals.
1, Right Diagonal.
2. Left Diagonal.

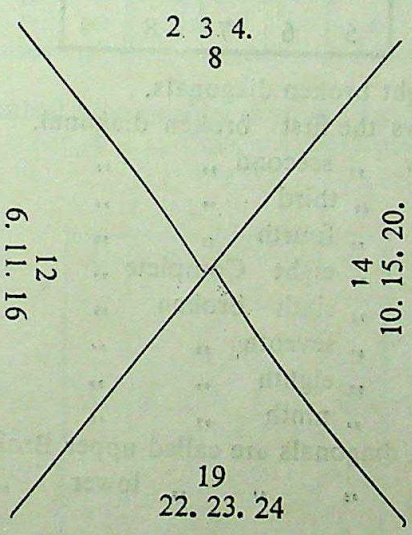
(8) **Rignt Diagonal** (1) Right Diagonal—It begin from the right hand upper corner and ends in the left hand lower corner 5. 9. 13. 17. 21.

(2) **Left Diagonal** : It begins from the left hand upper corner and ends in the right hand lower corner. 1, 7, 13, 19, 25.

They both cross each other at the centre and make the sign of X multiplication. They have nine houses, They have four Stupas or Pagodas on the sides, each composed of four houses.

Medilaterals and Diagonals both cross at the centre and make the sign of a star **x**,

Houses of Rows and columns meet at sides and Houses of Diagonals meet at corners.



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(9) **Incomplete or Broken Diagonals** (b) Each complete Diagonal has eight incomplete or broken diagonals, four on each side of it. They have smaller number of houses than a complete diagonal.

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Right Broken Diagonals & Left Broken Diagonals : They are thus divided into two classes——

1. Right Broken Diagonals & 2 Left Broken Diagonals. 1. Right Broken Diagonals lie parallel to the right complete Diagonal.

2. Left Broken Diagonals lie paralled to the left complete Diagonal.

Upper and Lower Part of A Square & Upper Broken Diagonals and Lower Broken Diagonals: It must be remembered in this connection that a complete Diagonal divides a square into two parts called the Upper part of Square and the lower part of a square. Upper part lies on the upperside of a diagonal and the lower part lies on lower side of it. Each part contains four broken diagonals called upper broken diagonals and lower broken diagonals respectively,

Counting of Complete And Broken Diagonals : Complete and incomplete Diagonals may be counted from any one of the corners of the square.In any case a complete diagonal and broken diagonals on either side of it are to be counted together.This will make the total number of diagonals equal to the total numbers of rows or columns in the square and will prove that, in number, houses of rows, columns and diagonals are equals.

Let us begin counting from the left hand upper corner.

Fig. 4

1	2	3	4	5
2	3	4	5	9
3	4	5	6	7
4	5	6	7	8
5	6	7	8	9

(9) In fig. 4—Right broken diagonals.

No. 1, Shows the first broken diagonal.
Nos, 2, Show ,, scecond ,, ,,
,, 3, ,, ,, third ,, ,,
,, 4, ,, ,, fourth ,, ,,
,, 5, ,, ,, eight Complete ,,
,, 6, ,, ,, sixth broken ,,
,, 7, ,, ,, seventh ,, ,,
,, 8, ,, ,, eighth ,, ,,
,, 9, ,, ,, ninth ,, ,,

1 to 4 Broken diagonals are called upper Broken Diagonals.
6 to 9 ,, ,, ,, ,, lower ,, ,,

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Complementary Broken Diagonals : Any two broken Diagonals are complementary to each other when their total no. of houses is equal to the number of houses in the complete diagonal.

False Complementary Broken Diagonals & True Complementary Broken Diagonals : Complementary Broken Diagonals are False when they lie on the same side of a complete Diagonal. They are true when they lie on the opposite sides of the same complete diagonal.

The sum total of numbers filled in a pair of False complementary broken diagonals is never equal to the sum total of numbers filled in a complete diagonal. But sometime the sum total of numbers filled in a pair of True complementary broken diagonals is equal to the sum total of the numbers filled in a complete diagonal. In such a case the resulting magic square is called The "Master Magic Square".

Example—Fig 4.

Pairs of Broken Diagonals.			No. of houses in each pair-5
Set (a)	No. 1	Nos. 4	False
	Nos. 2	,, 3	,,
	,, 6	,, 9	,,
	,, 7	,, 8	,,
Set (b)	No. 1	Nos. 6	True
	Nos. 2	,, 7	,,
	,, 3	,, 8	,,
	,, 4	No. 9	,,

They are all complementary broken diagonals, because the total number of houses in each pair is equal to the number of houses.

In a complete diagonal.

Complementary broken diagonals in "set b" are false because they lie on the same side of the complete diagonal.

Complementary broken diagonals in "set a" are true because they lie on the opposite sides of the same complete diagonal.

A pair of complementary broken diagonals is equal to one complete diagonal in number of houses.

Hence one complete diagonal plus four pairs of True complementary broken diagonals are equal to five complete diagonals.

Note : Count left diagonals in the same way.

False C, B, diagonals are not considered. They are of little value.

Houses : We will now deal with the names and positions of some very important houses and their relations to rows, columns and other houses.

In fig 5 the central house-centre is shown by 1,The Medilaterals and the diagonals pass through it and make a combined sign of + and X *a star.

Fig 5.

4		3		5
		2		
3	2	1	2	3
		2		
7		3		6

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It is thus the central house of—

1 The whole square.
2 The middle row.
3 The middle column.
4 The right diagonal.
5 The left diagonal.
6 The Horizontal Medilateral.
7 The verticle Medilateral.

(2) **The Four Corners** : A corner house is the meeting place of a row, a column and a diagonal. The corners are shown by 4, 5, 6, 7.

1 Pairs of opposite corners—4 and 6, 5 and 7.
2 Pairs of lateral or side corners 4 & 5, 5 & 6, 6 & 7, 7 & 4.

(3) **Four Far Houses :** They are the middle houses of outer rows and outer columns. They are shown by 3.

(4) **Four Near Houses** : They are in the middle row and in the middle cloumn just near the central house. They are shown by 2. Far and near houses lie in the medilaterals. In a square of 3 the far and the near houses coalesce, for the middle houses of outer rows and columns and the near houses have no separate existence. They have become one i.e. coalesced.

On Aids : Aids are various kinds of contrivances with the help of which we can construct many kinds of magic squares. Aids connected with odd magic squares are—

1 Directing squares.
2 Helping or Subsidiary Squares.
3 Measures of various kinds.
4 A circular Movement of 45.
5 Straight movements—Horizontal and verticle of rows and columns.
6. Trial

Fig 6

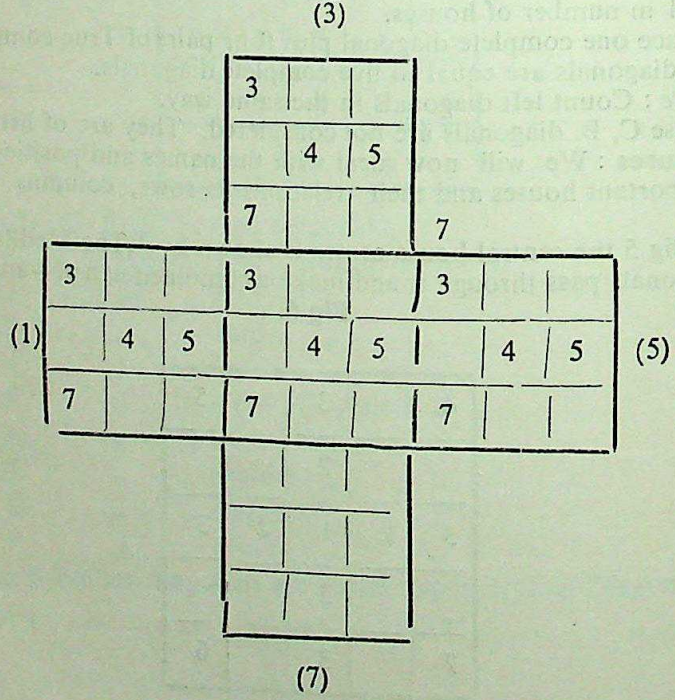

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Fig. 6 represents nine squares. There is the central square with thick sides. It is our would be magic square. These four directing squares with thin lines one on each side of the central square. They are called Lateral Directing Squares (L. D. S) There are four others with dotted lines one on each corner of the central square. They are called Gonal Directing squares (G. D. S.)

So we have got.....

1 One central square

2 Four Lateral Directing squares

(1) Left.....marked (1))
(2) Upper..... ,, (3)) All these Directing
(3) Right ..... ,, (5)) Square, (D. S) have the
(4) Lower..... ,, (7)) same Directions
3 Four Gonal Directing Squares) as the arrow shows.
(1) Left upper.....marked 2)
(2) Right ,, ... ,, 4)
(3) Right lower..... ,, 6)
(4) Left lower..... ,, 8)

The Due House Number : The Due House of a number in Magic Squares is the house which a number is to occupy in the construction of a Magic Square under the rules. The Due number of a house in magic squares is the number which occupies a due house.

Corresponding Houses

We have already learnt how to count the houses of a square. If we place any one of the L. D. Squares on the central square without changing the direction of the former, it will cover the latter in all respects. Thus all the houses of the one will cover all the houses of the other in the order of counting: The houses covering and the houses covered are called corresponding houses of one another: Numbers in corresponding houses are corresponding numbers:

Thus the houses marked 3, 4, 5, 7, of the different Directing Squares and in houses 3, 4, 5, 7, of the central square are corresponding houses:

As for nos. in the gonal directing squares, they can go first to any one of the L: D: squares, adjoining them and then to the central T squares e. g: no: 7 can go first to the fifth L. D. S. and then to the central squares or can go first to the sixth L. D. S. and then to the central squares:

Functions of Directing Squares : The function of the directing squares is to find out the corresponding houses for number ousted into them: In the process of making magic squares,certain numbers,as we shall see later on,fall outside the magic square and into a directing square under the stress of one or the other aid, we atonce go to the corresponding houses of these ousted numbers and place them there in the right houses.

AIDS 2, 3, 4, 5, 6.

These aids will be treated in connection with the construction of magic squares concerned.

Now we will take these aids one by one, explain certain important facts connected with them and proceed to make odd magic squares under the rules governing them.

Aid 2 By The Method Of Helping Squares : Helping squares are two squares filled with different series according to certain rules and when they are added together they form a magic square. They are called

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parental square and derived square after the names of series of numbers with which they are filled. In the first helping square we fill the parental series upto as many terms as there is the number of houses in the row. In the second we fill the derived series upto as many terms as there is the number of houses in the row, with as much common difference as there is the number of houses in the row.

In (1)—In the first helping square.....

(a) in a square of 3.

We fill 1, 2, 3, the number of houses in a row being 3.

(b) In a square of 5.

We fill 1, 2, 3, 4, 5; the number of the house in a row being 5.

(2) In the second helping square.....

(a) in a square of 3.

We fill 0,3,6, three terms common difference being 3.

(b) in a square of 5.

We fill 0, 5, 10, 15, 20 five terms, common difference being 5.

There are two methods of filling the numbers. We will try the first method only.

First Method The Diagonal Filling. Example I :

Parental Helping Square of 3	Derived Helping Square of 3	Magic Square of 3
Parental series	Derived series	
1, 2, 3,	0, 3, 6,	
Mean—2	Mean—3	
Common Difference-1	Common Difference-3	

Fig. 7

(a)

2	3	1
1	2	3
3	1	2

+

(b)

6	0	3
0	3	6
3	6	0

=

8	3	4
1	5	9
6	7	2

Rules of filling.

(a) 1 Fill the mean in any Diagonal (say left) i. e. 2 filled in left Diagonal.

2 Fill the broken diagonals with similar numbers in any order.

(b) 1 Fill the mean in the opposite diagonal i. e. 3 filled in the opposite right diagonal.

2 Fill the broken diagonals with similar numbers in any order.

(c) 1 Add corresponding numbers of 1st. and 2nd. helping square.

2 Place the total of a& b in the corresponding houses of the magic Sq.

Fig. 8

3	5	4	2	1
1	3	5	4	2
2	1	3	5	4
4	2	1	3	5
5	4	2	1	3

+

0	5	15	20	10
5	15	20	10	0
15	20	10	0	5
20	10	0	5	15
10	0	5	15	20

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Example—2

Parental helping Sq. of 5 parental series 1,2, 3, 4, 5.Mean—3

Derived helping Sq. of 5 derived series 0, 5,10, 15, 20. Mean—10

Magic Squares of 5.

Fig. 8

(c)

3	10	19	22	11
6	18	25	14	2
17	21	13	5	9
24	12	1	8	20
15	4	7	16	23

Rules of filling etc., same as in Example 1 above.

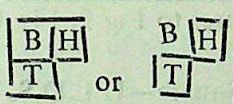
We can fill the broken diagonal with different similar numbers from the above and get many different magic squares. We can fill the mean number in the opposite diagonals of both the squares and go on repeating the same process of filling different broken diagonals with different sets of similar numbers and get different magic squares.

All bigger magic squares of odd series can be made in the same way.

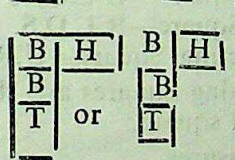
Aid 3 Measures : Space does not allow me to enter into the scientific study of measures, their classification, derivation and various other items connected with them. I will, therefore, select two of them to prepare magic squares i.e.The Lowest measure and the Master measure.

Parts of A Measure: A measure has three parts-Body, Head & Tail.

Lowest Measure



Master Measure



1 Where H represents Head.
2 T represents Tail.
3 Remaining portion B shown or not shown represents body of the measure.

Size And Use of Measures And Their Move : The size of the smaller measure called the Lowest measure is $1\frac{1}{2}$ houses, and the size of of the bigger measure called the Master measure is $2\frac{1}{2}$. The Lowest measure (L. M.) is used for the construction of Far House Magic Squares (F. H. M. S.) Fig. 9, and Near House Magic Squares (N. H. M. S.) Fig. 10, and composite magic squares. The Master Measure (M M.) is used for constructing Master magic square (M. M. S.) i.e Magic squares of Prime numbers. A number moves $1\frac{1}{2}$ houses when we use the Lowest measure. It moves $2\frac{1}{2}$ houses when we use the Master measure.

Application of Measures: When we speak of application of a measure, it is not necessary to have separate paper or cardboard measure.The houses of the magic square themeselves will serve the purpose. It is better to perform all these processes mentally from the outset.A little practice will assure success.

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Fig 9 Far House no. 1

	18	25	2	9	16
17	24	1	8	15	17
23	5	7	14	16	23
4	6	13	20	22	4
10	12	19	21	3	10
11	18	25	2	9	

Ftg 10 Near House no. 2

11	24	7	20	3	16
23	6	19	2	15	23
10	18	1	14	22	10
17	5	13	21	9	17
4	12	25	8	16	4
11	24	7	20	3	

Fig 11 Any House no 3.

	2	15	23	11	19
25			4	12	25
1	14	22	10	18	6
7	20	3	11	24	7
13	21	9	17	5	13
19	2	15	23	6	
25	8	16	4	12	25

8

Rules for application of Measures to Fig 9, Fig 10 & Fig 11.

Directing Squares Use

1. Upper Lateral Directing Square—U.L.D.S.
2. Right Lateral Directing Square—R.L D.S.
3. Upper Right Gonal Directing Square—U.R.G.D.S.

Only parts of the above Directing Squares are shown to economise space. Thick sides show the central square.

Rules for Application Of Measures.

(1) Fill the first start number 1.

(a) In the Far House in No. 1 M Sq.

(b) In the Near House in No. 2 M.Sq.

and (c) In the first House in No. 3 M.Sq. —Go on comparing please.

(2) At this stage, we may place the Tail of our cardboard measure on 1 and proceed or we may take houses equal to the measures from the square itself and proceed. We take the measures.1, 2 & 3.

25	2
1	

1

19	2
1	

2

	2
25	
1	

3

for the above squares respectively.

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(3) All numbers ousted into the Directing Squares are to go to their corresponding Houses in the central square. Ousted Houses 18, 25, 2. 9 on the one hand & 17, 23, 4, 10 on the other hand, go to their corresponding Houses as shown in Fig.9.So is the case with other two M.Sq. 9 Nos. 10 & 11.

(4) All new starts are to be made from the numbers in the Central Square & not from the directing square, Otherwise there will no end to directing squares.

(5) If the due house or the corresponding house of a number is already filled, new circuit is to begin. The start number is then placed below the lower number in the case of Far House Magic Square and Master Magic Square, and in the alternate house above the lower number in the case of Near House Magic Square.

The due house 6. in Figs. 9 and 10 is already occupied by 1. and the corresponding house 6 in Fig 11 is also occupied by 1, we therefore begin a new circuit by placing 6 the start number below 5 in Figures 9 and 11 In fig 10 however, 6 is placed in the alternate house above 5. In the same way the start numbers 11, 16, 21 are also placed below the stop numbers 10, 15, 20 in Figs. 9 and 11, but in the case Fig. 10, the start numbers 11, 16 and 21 are placed in the alternate house above the stop numbers 10, 15 and 20.

We can make all smaller and bigger magic squares of odd series in the same way as in fig.9&10 with the help $1\frac{1}{2}$ measure were and all M.Sqs. of Prime nos. as in fig. 11 with the help of $2\frac{1}{2}$ n.

Method of Circular Movement: We have already studied the construction of magic squares with the aid of Helping Squares. We have also studied their construction with help of measures.In the former there were no oustings at all, while in the latter there were individual oustings of numbers into the directing squares. Now we are going to study a method of making magic squares which teaches us how to make collective oustings.

This method consists of making a circular movement of numbers or the diagram to the left or to the right till an angle of 45° is made. Numbers and the diagram consists of a parental series filled in an odd square. Any of the above movement divides the series into Diagonals and so makes it easy to construct a Magic Square. A series can be written in a square in eight different ways. We take the first—— and construct magic squares in three different ways ——M. Sq of 3—Directing Squares used 4: D.S.

1	2	3
4	5	6
7	8	9

(1) By turning the figure.....Card board method.

Fig 12

(a)

1	2	3
4	5	6
7	8	9

(b)

3

2		6
	5	
4		8

1 9

7

(c)

2	7	6
9	5	1
4	3	8

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Fig 13 (2) By turning the numbers —Cardboard method.

(a)

1	2	3
4	5	6
7	8	9

(b)

3

2		6
	5	
4		8

1 9

7

(c)

2	7	6
9	5	1
4	3	8

Fig 14. (3) By dividing the series into Diagonals—Book or paper Method.

Fig 14

(a)

3

2		6
	5	
4		8

1 9

7

(b)

2	7	6
9	5	1
4	3	8

(c)

4	9	2
3	5	7
8	1	6

Putting the ousted numbers 1, 3, 9, 7 in their corresponding houses in all the three cases we get the magic squares (c). The method illustrated in Fig 14 is very useful we can show this on paper.

Higher Magic Squares : In the construction of magic Square of 5 or bigger ones we can proceed in the same way.

Fig. 15 (a)

1	2	3	4	5
6	7	8	9	10
11	12	13	14	15
16	17	18	19	20
21	22	23	24	25

(c)

23	6	19	2	15
10	18	1	14	22
17	5	13	21	9
4	12	25	8	16
11	24	7	20	3

Ousted Nos.
1 6 2
5 4 10
25 20 34
21 16 22

These ousted numbers go to their corresponding Houses .They are in the central square and the M.Sq is ready.

Note carefully (a) 1 is placed in the near house.

(b) 6. 11, 16, 21 the start numbers are placed in the alternate houses above the stop numbers.

It is, therefore a clear case of Near house Magic Square. See Fig.

So we have come to know two methods of making Near House Magic Squares.

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(b)

				1				
			6		2			
		11	24	7	20	3		
	16	4	12	25	8	16	4	
21		17	5	13	21	9		5
	22	10	18	1	14	22	10	
		23	6	19	2	15		
			24		20			
				25				

Construction of Magic Squares By Straight Movements : Now we will construct magic squares with the help of straight movements of numbers—horizontal movements of numbers in rows and vertical movements of numbers in columns. We will also make use of Directing Squares, namely, Left Lateral Directing Square (L.L.D.S.) and Upper Lateral Directing Square (U.L.D.S.).

Fig 16 (a)

1	2	3	4	5
6	7	8	9	10
11	12	13	14	15
16	17	18	19	20
21	22	23	24	25

(b) ↑

					1	2	3	4	5
				6	7	8	9	10	
			11	12	13	14	15		
		16	17	18	19	20			
	21	22	23	24	25				

↓

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Collective Movements : In this case numbers of a row or column move collectively and not individually as in the case of magic squares made with the help of measures.

(a) Here parental series is arranged in a square of 5. It is a latent suqare of two dimensions.

(b) Here there is a collective movement of numbers in four of the rows. All numbers are arranged in Diagonals.

(c) Here ousted numbers in (b) are shown to have gone to their corresponding Houses.

(d) Here there is a collective movement of numbers in four of the columns.

(e) Here ousted numbers in (d) are shown to have gone to their correspondiug houses.

Remarks on (b) and (d).

In the 1st. row there is no ousting.
In the 2nd. ,, ,, is one ousting.
In the 3rd ,, ,, are two oustings.
In the 4th ,, ,. are three oustings.
In the 5th ,, ,, are four oustings.

(b) Increase in ousting in rows is at the rate of one 0,1, 2, 3, 4 is the series showing increase:

(d) Increase in ousting in ousting in columns is at the rate of two 0,2, 4,6,8 is the series showing increase.

c

1	2	3	4	5
7	8	9	10	6
13	14	15	11	12
19	20	16	17	18
25	21	22	23	24

e

1	14	22	10	18
7	20	3	11	24
13	21	9	17	5
19	2	15	23	6
25	8	16	4	12

d

0	2	4	6	8
		3		
		9		5
	2	15		6
	8	16	4	12
1	14	22	10	18
7	20		11	24
13	21		17	
19			23	
25				

See fig. 11—3

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In the case of individual ousting of numbers with the help of master measure the order of proceeding was—first Tail and Body, and then the position of the Head. But here in collective ousting of numbers with the help of straight movements the order is reversed. In collective Horizontal movements of numbers in rows to the left one house in excess of the one above itself, the position of the Head is first supplied to every number in all the rows. As head occupies one house.There is one ousting in excess of the one above it.

In collective vertical movement of numbers in columns to the upper-side two houses in excess of the one to the left of itself, the position of body and tail is next supplied to every number in all the columns.As body and tail occupy two houses in the measure, there are two oustings in excess of the one to the left of it. In fig. 16 (b) oustings are quite regular, but in (d) they appear to be otherwise. But as a matter of fact they are also quite regular. In the first column there is no ousting. In the second columns there are two oustings and in the third column there are four. In fourth column therefore should be 6 and in the fifth 8, but we have shown 1 and 3 respectively. The reason is that when all the numbers of a column are ousted, they are supposed to go back to the same places as their corresponding houses. So we oust 6—5 i.e. 1 in the fourth column and 8—5 i.e. 3 in the fifth column. cf. Fig 11—3 Fig 16—e They are alike—If we start from the Far House Fig 16 i.e. or from the centre, we can get the following Master Magic Squares.

Fig. 17 (a)

10	18	1	14	22
11	24	7	20	3
17	5	13	21	9
23	6	19	2	15
4	12	25	8	16

(b)

23	6	19	2	15
4	12	25	8	16
10	18	1	14	22
11	24	7	20	3
17	5	13	21	9

We can get these M.M. Squares by division and interchange also. All Master M. Sqs. of Prime Nos. can be had in the same way.

Fig.16(e)—Now we come to the beauties of Master Magic square the wonder of wonders.It is a magic square of four Dimensions and many Associated groups of different kinds.

Master Magic Squares are divisible. We can divide it into two parts and interchange them without spoiling its nature. Thus we get Master Magic Squares fig 17 by division and interchange. If we divide Last two rows and interchange, 1 will go to the centre in the place of 13. This is not possible in magic squares of other kinds. This magic square is magic in all possible minute details. Patent Dimensions :

First Dimension—Rows	10,	18,	1.	14.	22	=65.
	11.	24.	7.	20.	3	=65.
	17.	5.	13.	21.	9	=65.
	23.	6.	19.	2.	15	=65.
	4.	12.	25.	8.	16	=65.
Second Dimension columns	10.	11.	17.	23.	4	=65.
	18.	24.	5.	6.	12	=65.

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	1.	7.	13.	19.	25=65.
	14.	20.	21.	2	8—65.
	22.	3.	9.	15.	16=65.

Latent Dimensions

Third Dimension—Right Diagonals	10.	12.	19.	21.	3=65.
	11.	18.	25.	2.	9=65.
	17.	24.	1.	8.	15=65.
	23.	5.	7.	14.	16=65.
	4.	6	13.	20.	22=65.
Fourth Dimension Left Diagonals	22.	8.	19.	5.	11=65.
	14.	3.	25.	6.	17=65.
	1.	20.	9,	23.	12=65.
	18.	7.	21.	15.	4=65.
	10.	24.	13.	2.	16=65.

Associated Groups.

I. Centre and Medilateral—

13.	1.	25.	17.	9=65
13.	7.	19.	5:	21=65.
13.	22.	10.	4.	16=65.
13.	14.	18.	12.	8=65.
13.	20.	24.	6.	2=65.
13.	3.	11.	23.	15=65.

II. Plus sign—— +

18.	24.	5.	11.	7=65.	18
24	5.	6.	17.	13=65.	|
5.	6.	12.	23.	19=65.	11—24—7
6.	12.	18.	4.	25=65.	|
12.	18.	24.	10.	1=65.	5

We get the last group by division and interchange.First column gives us these five groups. All the five columns will give us 25 groups. See Fig. 2,

III. Multiplication sign. X

10.	24.	13.	1.	17=65	10
11.	5.	19.	7.	23=65.	|
17.	6.	25.	13.	4=65.	17—24—1
23.	12.	1.	19.	10=65.	|
4.	18.	7.	25.	11=65.	13

Last two by division and interchange.
Here also we shall also get 25 groups.

IV. **T Shapes.**

There are one hundred T shapes. I give only five—

22.	14.	1.	20.	8=65.	22. 14. 1
14.	1.	18.	7.	25=65.	20
1.	18.	10.	24.	12=65.	x
18:	10.	22.	11.	4=65.	x
10.	22.	14.	3.	16=65.	8

If we proceed further in this way above will repeat. For one row,we have got five.For five rows we shall get 25.If we proceed from below and go upward we will get 25 more. So far we have dealt with rows. We can repeat the same process in connection with columns and get fifty more.

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V. Airplane Shapes—

22.	14.	16.	8.	5=65		14·22
14.	1.	8.	25.	17=65.	;	
1.	18.	25.	12.	9=65.	5	
18.	10.	12.	4.	21=65.	.	
10.	22.	16.	4.	13=65.		8·16

If we proceed further. The above will be repeated. In a very few cases there appears to be overlapping on paper we mentally and not on paper take a row or a column to the other side to complete the number 5

VI Kite Shapes—

22.	14.	30.	20.	6=65.		14	22
14.	1.	20.	7.	23=65.		20	3
1.	18.	7.	24.	15=65.	x		
18.	10.	24.	11.	2=65.	6		
10.	22.	3.	11.	19=65.			

Aid 6 By Trial.

Now we will consider a class of Magic Squares which can not be made with the help of any one of aids mentioned above. We can make them by Trial. We try all the possible combinations and by the process of elimination come to make a magic square. Such magic squares have borders around them. They are therefore called Bordered Magic Squares. Before trying to make them we have to learn a set of special terms——

In Fig 18—

(a) Opposite corners are 1-25, 3-23
(b) Side corners are 1-23, 23-25, 25-3, 3-1.
(c) Side portions—Portion of a row or a column between the side corners, 8.5.4 18. 21. 22.2.19. 20. 24.7 6.
(d) Opposite side portions—2,19,20 and 24 7.6, 18.21, 22 and 8. 5. 4.
(e) Opposite houses of side portions are— 20 & 6, 19 & 7, 2 & 24, 22 & 4 etc.

Fig 18

1	2	19	20	23
18				8
21				5
22				4
3	24	7	6	25

Necessary requistion of Borders are.—

1. Numbers in opposite corners are complementary 23+3=26, 1+25=26, 1+25=26.
2. Opposite houses of side portions are complementary 2+24=26, 19+7=26 etc.

Bordering A Number i. e. 5.

1. 3. 3. 4, 9, 8, 7, 6, are to be placed round 5 in Fig. 19, 2, 8 & 4, 6 are to be chosen as corners & 1, 9 & 3, 7 as side portions. The Magic Square is valid. It fulfils all the requisitions.

Fig. 19

8	1	6
3	5	7
4	9	2

Fig. 20

1	6	3
8	5	2
7	4	9

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If we had filled it otherwise, it would not have been valid See fig. 20.

Bordering a .M. Sq. of 3.

If we border a magic square of 3, we will have a Magic Sq. of 5 with 25 terms.The series 1—25 will be divided into 3 parts 1—8,9—17,18—25.

Fig. 21

(c)

1	2	19	20	23
18	16	9	14	8
21	11	13	15	5
22	12	17	10	4
3	24	7	6	25

The middle part 9—17 is filled in the middle—a Magic square of 3. & Fig. 20.

1, 2, 3, 4, 5, 6, 7, 8 the first part and the last part 25,24,23,22,21, 20 19,18 are to be filled in the border.The first and the third part are written in complementary pairs with a total of 26 each pair.

How To Find The Total Of A Side Portion : If we choose 1&25 2&24, as opposite corners the magic square will be invalid. But if we choose 1 & 25, 3 & 23 as opposite corners the magic square will be valid. The sum of Numbers in a row or columns of M. Sq. of 5 is 65. 65-2 side corners gives us the total of a side portion. 65—(23+25)=the sum of Numbers of the side portion=17. From the complementary pairs find 3 numbers whose sum is 17.8.5.4.are such numbers. Fill them between corners 23 & 25 as shown in Fig.18 and their complments 18, 21, 23 in the opposite houses of the opposite side portion as shown in Fig. 18.

Again 65—(1+23)=is equal to the sum of numbers in the Upper side portion i.e. 41.Now from the remaining complementary numbers find three numbers whose sum is 41, 2, 20, 19 are the numbers whose sum is 41. Fill these numbers in the Upper side portion, and their complements 24, 6, 7 in the lower side portion as shown in Fig. 18.

The Border Fig 18 is ready. This border is to be put around the Magic Square 3 Fig. 21.

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THE KEY IS WITHIN YOU

VIDA REED STONE

TRUTH is easy of approach and realization, for it is the natura home of man; its air, the breath his eternal spirit craves; its food,his true sustenance. In the truth of the oneness and perfection of all life he can relax, and know that all moves and exists in the Balance of God.

To some this Truth may appear as a mystery, yet a small key will unlock its treasures. It appears difficult of attainment, yet obedience is its only requirement, obedience to the truth in the heart of man, the one perfect Law of Life.

Yes,there is a Key,for it was said,"Know the truth,and the truth shall make you free." The Truth of life is that there is but One Life, not you and I and he and they; but One, as the many, One only, ever and always.

To harm another is to harm oneself; to lift one is to lift all; to know the truth within is to know the truth for all beings; to obey the moral law is to be obedient to the currents of all life; to be harmonious within is to be in alignment with the laws of the universe; to lose your self-life is to find Eternal Life; to give is to receive; to love is to Be. When the soul grasps the truth of the Oneness of Life, vision is expanded to see all truth, and the Key of Life is found..

Seeing this Truth man becomes the embodiment of it, the "word made flesh," not to talk of it or about it, but Be It—the One Life in expression where he is. That which man is he imparts to his environment, as a rose scents the atmosphere it grows, and as the song of a lark fills the space it inhabits.

It is not the building of something which is separate and never can be the whole; but rather, in knowing that only as the personal self is lost in the whole, can it partake of the fullness of life. Your purpose, your reason for existence, your joy, your peace is in the freeing of God to full expression in this moment, in this place where you are.

There are no problems of peace, no difficulties to be solved at the Peace Table, no secret treaties to be arranged, each man and each nation seeking its own advantage. The only problem—if we name it this—is within the individual man; and the solution is also within him. It has always been there awaiting this day. The joy man long has sought will rise from within his heart. He will have discovered the truth; that joy and peace come by knowing that "thy neighbour is truly thy-self;" and that to seek his welfare is to increase his own and that of all men. This discovery shall make it impossible for him to return to his former limitations of thought and action.

Why stay in the little stream of thine own self-life ? Its shores are but barren islands; its waters harbor but life-less organisms. Enter the Ocean of Life; great ships and cargoes will be carried upon thy crest; thy deeps will nourish life in all degrees of growth; thy tides and billows embody the majesty and power of infinite life; thy waters touch the shores of all lands; thy stillness reflect the stars of heaven.

The qualities of spirit are not acquired by power, nor by might, but by the indomitable eternality of man's true being; not by overcoming obstacles, nor pitting man's frail strength against them, but by the hei-

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ght and breadth of vision—the Single Eye of the soul—the spirit that sees the nothingness of all things save God and God alone, in all functions, circumstances and conditions.

The same key fits every door, for life unfolds from within. As the bee awakens in its cell and comes forth, so the soul of man awakens and comes out of the house of limitation—whether physical, mental or emotional—and enters in to the fullness of his joy and freedom.

The Key is **Faith**, faith in the one beneficent Law of Life. That faith is born when one sees at last that every limitation is self-created and that, as we are the creator of that which is 'our world' we can create anew. The resentments we felt toward persons and circumstances fade away. We awaken from the dream of our creation and praise even the dream that brought Self-revelation. How can man know his strength, know who he is and what he is unless he is the victor in his world ? We cannot know spirit triumphant, unless there is that over which to be victorious.

The heart of man can never know happiness, contentment, peace, until his interests are outside self, until he has faced difficulties and "come over them," until he has seen the nothingness of pain, obstacles, fear, and doubt. Never will he know compassion for another who is finding the light within the darkness; never will he have the "healing touch" which brings gladness to the heart of his friend, until he stands in the light of truth and knows unrealities for what they are.

Yes, the Key is: to know there is but One Life; to live in this understanding; to let it live in you; to dwell in it, as the very nature of you; to base your every act and thought and desire upon it: to Be it, as a living embodiment of the One Life, an ambassador who represents the Whole.

Is it easy ? Yes.
Is it practical ? Yes.
Is it fulfilling ? Yes.

The Truth is **practical**. As one said of a man who had found a pearl of great price, he "went and sold all that he had, and bought it." So with the Truth. It is the pearl of priceless value.

Is it not practical to be free of fear, free of anxiety, free of hatreds, free of prejudice, free of doubt ? The practicality of such a life is beyond question. It seeks no argument.

Yes, Truth is **fulfilling**. Nothing can fill man's being and impart the zest for living, as can the freeing vitality of this truth.

Lose thy separate self, and thou shalt find thy Universal Self; in union with the One Life all that exists is included, and all that was thought to be lost is found again. Regrets are swept away in the engulfing tides of this Sea of Life. All has been a part of thine ongoing; every chapter has been necessary to the unfoldment of the Book of Life; every chip of the marble, a part of the unveiling of that statue which reveals thy true nature as the Son of God, in perfection of power and beauty.

Would you glimpse what the Open Door reveals when the Key is used ? Live this truth in deeds and actions, and you will see, and you will know. Unlock the door within thy separate self and step out into the liberty of the Sons of God, knowing there is only O N E. Use thy God-given Key, placed in thy hands when God breathed within thy nostrils and created thee a living soul.

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ABSOLUTE—What it is.

J. C. MAZUMDAR

ACCORDING to Cassirer, "It is the concept of substance which historically marks the line of distinction between investigation and myth".

Logically the concept of substance is different from the concept of being. Being, as concept, is the highest genus under which everything under the sun can be subsumed. It stands for points of similarity among things as dissimilar as a rose tint, a lunatic and a lone star. All things, properties, qualities, in short all that appears to exist in our mind or to our senses or outside are supposed to be instances of being. It is a postulate of commonness and identity of things that exist. Anything lacking in this common characteristic will be treated as non est, not-being. This means any thing or equality which we cannot be subsumed under this concept of being will be rejected as less than illusion i.e. as not-being. The distinction between subject and predicate is logico-grammatical; so is the distinction between noun and adjective. Substance, as a logical concept stands for the noun to which adjectives belong or are attributed. It is the substratum or common referrent with relation to the adjectives. We can straightway see that logically the concept of substances is a nisus to unity. It proves nothing, it reveals little. Whether the world is a substance we do not know by analysing this concept. Our thought postulates a unity. What appears as a postulate of thought may also be described as a grammatical habit. We must however hasten to correct the impression that thought follows grammatical habit. Grammar follows the needs of human thinking.

If mankind did not have the emotion or feeling of unity of dissimilar things, the apperception of qualitative unitariness, we would have lived eternally in closed and dumb worlds. Investigation commences on the assumption of identity among different things. Another very important result emerges from the concept of substance. Within a smaller context of things, when a small fraction or section of the world is under view, the idea of unity among a number of limited dissimilar things gives rise to the thought of (1) reality and (2) appearance. This means being breaks into reality and appearance. As a result of this deeper understanding degrees of reality come to be acknowledged. As a matter of fact, scientific investigation depends entirely on this belief that what appears to our mind and senses may not be primarily real; there may be more fundamental or primary realities or properties or both. The concept of substance thus helps and moulds investigation in fields of science.

The postulate of identity implies that the manifold of the universe has its ratio cognoscendi and its ratio essendi in some identical entity or entities. It is a form of the postulate of legality of paincare.

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There is another aspect of the concept of substance, Contradistinguished from substance is the concept of quality or attribute or property. Qualities or properties are supposed to belong to or in here in or are effects of substance. What this idea of "belonging to" or "inhering in" correctly means it is not clear. There are philosophers who would rather regard substance as a mere sum-total of qualities or properties i.e. as a name for convenience of thinking. The concept of substance therefore means either (1) the concept of the substratum or the support of qualities or (2) that of the cause or generator of qualities or (3) that of relatively permanent behind-the-scene self-identical entity or (4) that of the common characteristic or essence or universal of different things. It can hardly be denied that anyone of these meanings may be a fruitful source of controlled and continuous thinking.

The important question is whether these concepts are merely subjective formulae or are mere language or grammatical habits or are symbols of objective realities. These concepts are sometimes applied to sections or portions of the apparent world and sometimes to the entire universe. Metaphysics takes birth when the latter course is adopted. Incidentally we have also to face the question whether these concepts are intelligibly applied to the whole or entire universe in its totality. There is no logical or a priori answer to questions of this kind when applied to limited spheres of the universe. The answers with regard to sections has to be furnished by science and scientific investigation. However, much we may split and scan the concept of substance it will never help us in knowing whether within a given universe of discourse there is any substratum or cause or self-identical units or essence. Neither in the domain of mind nor in the domain of matter.

As has been stated there are four distinct ways of looking at the concept of substance. (1) Either it is looked at as the substratum of qualities or (2) it is the permanent point of reference for a number of properties, the referrent or (3) it is the cause of what appears to us or (4) it is the common and essential characteristic i.e. essence or universal of things appearing to us. These four ways are, however, not mutually exclusive.

From the point of view of metaphysics the questions that are likely to be raised are (1) about the nature of the ultimate substance and (2) about the number of the ultimate substance. Whether the ultimate substance is mental or material or natural; and whether there is one ultimate substance or there are two or more ultimate substances. Metaphysical questions cannot be answered by positive sciences. Specialised knowledge of small compartments of reality cannot yield knowledge about the whole circle of reality. This does not however mean that positive sciences are useless for metaphysics. They are in some sense, the raw materials of metaphysics; and they are definitely useful in so far as they are suggestive and interpretative.

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Logically there may be twenty five kinds of theories about ultimate reality. They are as follows:

(1) Substance as substratum is mental—(unitary)
(2) ,, ,, ,, ,, material—(unitary)
(3) ,, ,, ,, ,, neutral— ,,
(4) ,, ,, ,, ,, mental & material(dual)
(5) ,, ,, ,, ,, mental (plural)
(6) ,, ,, ,, ,, material ,,
(7) ,, ,, ,, ,, neutral ,,
(8) ,, ,,cause is mental—(unitary)
(9) ,, ,, ,, ,, material —(unity)
(9) ,, ,, ,, ,, neutral (unitary)
(11) ,, ,, ,, ,, neutral & material (dual)
(12) ,, ,, ,, ,, mental (Plural)
(13) ,, ,, ,, ,, material (Plural)
(14) ,, ,, ,, ,, neutral (Plural)
(15) ,, as essence is mental (unitary)
(16) ,, ,, ,, ,, neutral (unitary)
(17) ,, ,, ,, ,, mental (Plural)
(18) ,, ,, ,, ,, neutral (Plural)
(19) ,, as point of reference is mental (unitary)
(20) ,, ,, ,, ,, ,, material (unitary)
(21) ,, ,, ,, ,, ,, neutral (unitary)
(22) ,, ,, ,, ,, ,, mental & material (dual)
(23) ,, ,, ,, ,, ,, mental (Plural)
(24) ,, ,, ,, ,, ,, material (Plural)
(25) ,, ,, ,, ,, ,, neutral (Plural)

All that we perceive or are aware of are in motion. At the same time we perceive that a thing moves or a state changes. We perceive both motion and stability or stay. That is why we recognize things. Sciences also posit the existence of permanent elements e.g. atoms, conservation of energy, racial unconscious, race as a biological entity etc. Is there a substratum behind the universe ? Both perception and science tend to suggest that underlying apparent things of the world there are some enduring or permanent entities or elements which do not die or are not totaly destroyed or lost; these entities express themselves in different forms and they are inferred to exist. There is a substratum behind biological events viz. the substratum of a species perpetuating itself, the substratum of a race perpetuating itself: There is also the substratum of particles and energy behind material events. Is there a common substraaum behind all kinds of events, material, biological, mental and social?

The primary perception of the many-faced world is unitary; the distinctions in the world come later with science and sophistication. What is originally given as one is later taken as many. Besides the various spheres are inter-related. It is only reasonable in these circumstances to infer that there is a common substratum. But the argument does not appeal to everyone equally.

Some thinkers hold that there is only one reality which is mental in nature i.e.consciousness or mind; others think there is only one reality

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which is material in nature i.e. matter. There are still others who think there are two ultimate realities viz. one Kind and one Matter (extension) there are thinkers who hold that ultimate reality consists of many minds (*Purushas*) and many bits of matter (e g. Sankhya philosophers);or there are only many minds (*monads* – Leibniz) or there are only many bits of matter (e.g. atomists). That there are many minds and many bits or pieces of matter is also the common sense view and is observed everyday.

There is no proof that all minds are inter-connected. And minds do not seem to occupy space, nor are they in time.Consciousness reflects time; memory chain reflects it. If consciousness dwelt in time it would change from moment to moment. But consciousness of identity of seer (*Drastritva*) does not change. Consciousness, at least a part of it,is unaffected by time. Minds are distinguished from one another by distinctiveness of memory chains. The ego-sense behind the memory links is different in different persons. How then can we say that there is one mind behind this procession of lights and colours ? The seer is self-identical and consciousness of self-identity of the seer is without any qualification. It is therefore the same throughout or through all minds. Hence mind in the sense of seer consciousness is one. Memory links colour the consciousness as such, as it were, only externally. But all this is more painting than logic and we can plainly see that plurality of minds is not disproved totally.

The whole, we may say, is the substance. The whole reality consists of parts, some of which are more substantial than others. The substance is thus the Absolute that is the whole that is the self existant,which does not need to be and cannot be explained in terms of anything else. This can only be the whole which is one. Logically it is so. But where is the proof or verification ? Some parts can be treated as more substantial in the sense that the properties of the whole are more concentrated, and more expressed in them.It is the higher concentration which distinguishes the higher degree of expression from the lower one. The higher degree is as much a part of the whole as the lower,but the higher is more intensely alive as it is more concentrated. Everything is *sat-chit-anand* but man is more so than a piece of stone and among men some are more so than others. Genius is force because it is concentrated. God is equal to all in the sense that all properties of God are in everything but one is more akin to God than another, depending on proportion and concentration of properties. Equality and variation, both are somewhat true. Infinite properties of the Absolute are distributed in infinite proportions in an infinite number of things.

The entire universe in all its inter-related aspect constitutes the Brahman or the Absolute. The cosmic or metaphysical reality is one.One is sometimes taken to mean the membership of a series. The Absolute is not one in the sense of being a member of a serial order. The concept of unity is a metaphysical elaboration which gets verification in mystical

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and indeterminate experience. Is unitary substance a metaphysical necessity ? We must say, yes. There are similarities,connections and uniformalities in the universe. The sea animals are not related to mountains and monkeys. But there are similarities amongst them by virtue of their partaking of life and matter. They are equally related to distant stars that light our earth in millions of light-years. The very concept of metaphysical unity implies unity in diversity and many in one.Almost everyone has a feeling of basic oneness of the universe, the basic metaphysical feeling. Metaphysical thinking is an elaboration, and analysis of the thought-feeling of unity. Those who regard or are compelled by habit or training or perversity to take the world as perpetually bifurcated or alienated are not metaphysicians.

SPIRITUAL REVELATIONS TO ZOE RICHMOND

UNDERSTANDING

Group work is the work of the future, make no plans that isolate you from your fellows, because the time is coming when those whose wealth and prosperity depends upon their isolation will be swept away. Reach out and unite with every one you can, however lowly, however apparently unpromising; in the time that is soon coming those will pass safely and happily through the storm who are in close bonds of sympathy with others.

*

You bear no more burden than you are able. No glass can hold more than it is made for. Some of you are very tired spiritually and mentally.Learn to look up,forget you are individuals, learn you are only universal souls, and you can draw from that which belongs to the Universe.

*

Once you get the power of helpfulness into your hands, you can help yourself and others and anyone. When it is a desire to help, not yourself or this or that person, when it becomes pure love reaching out everywhere as the Universal love reaches out, then you know that the gift that has come into your hands is the true light; the perfect jewel.

*

When you want to find unity between two diverse things, never try to force them together, but look back to their common root.

*

There is a call to arms, and this time you all stand equally placed. Not "Sons of Empire", all nations all creeds, sexes, minds and souls together.

*

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WASTE AND UTILIZATION OF PSYCHOLOGICAL ENERGIES

ROBERTO ASSAGIOLI

As the discovery of one's own ignorance is the begining of wisdom, it is good to get an idea of how ignorant we generally are about our inner life.

To put it bluntly, the fact is we are still in the barbaric stage, or just at the dawn of civilization, concerning the knowledge and use of our inner faculties.

This can be illustrated by some analogies. What would you think of someone who disbelieved the fact that the earth travels round the sun ? Or, in the practical field, of one who attempted to drive an automobile without knowing in the least the construction of the machine and having no knowledge of driving ? Or again, of a man who wanted to run a farm without any knowledge of agriculture ? Well, a similar ignorance is displayed by the average man and woman concerning their inner constitution, the laws which govern it,and the methods to deal with it.

We are constantly making mistakes in handling our own inner forces and those of others. One of the most frequent and harmful errors is that of repressing the vital and psychological energies, instead of working at their transformation in such a way that they can be utilized constructively. This attitude of repression is as stupid and doomed to failure as that of the farmer who has a torrent of water rushing through his field and who tries to reduce its course by throwing stones into it, or by building a dam in the middle of its bed. The water must inevitably overflow and finally break the dam or, if he succeeded in driving the water back, barrenness would be the result. The proper method would be, of course to build dams on the sides and make use of the water for irrigation, or for mechanical purposes,such as the construction of an hydraulic station or a mill. But with the inner waters of our instincts,passions and feelings we have not yet arrived at this simple wisdom, and the result is an enormous waste of vital and psychological forces with a corresponding amount of unnecessary suffering.

Also, a great mistake is the chase after excitement and diversion, in order to drown sorrow or to evade difficult or unpleasant problems and situations. This is just as unwise and useless as the conduct of a business man who neglects his business during a crisis and goes on a vacation.

Another frequent source of trouble is the fact that we often accept, without question or consideration, an impulse to act or to choose, which

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may arise within us, In this respect we behave as the man who, in his business or profession, follows the advice of incompetent individuals or the suggestions of an agent who is acting on behalf of his competitors. The impulses which prompt us to act are often dictated by incentives of which we are not aware and which would surprise us, and in some cases cause us shame or indignation; yet sometimes these promptings may appear to us as ideal and unselfish.

The systematic neglect and stifling of one of our most precious inner faculties, the **intuition**, is another serious mistake. In this respect we are as foolish as someone who, in spite of having access to the guidance of a very wise and experienced teacher, makes no use of the opportunity.

Many gross errors are also committed in regard to the use of the will. How stupid we should regard the conduct of a man who owned a car if,instead of driving it in the usual way,tried to push it from behind. Or, of a woman who, having the luck—so rare nowadays—of possessing willing and intelligent servants, distracted them and created chaos in her home by constantly nagging and interfering with their work. Yet we do the same with our subconscious servants, our inner energies, which we force and confuse,instead of handling them with wise methods of suggestion and imagination.

Equally gross and harmful are the mistakes which we continually make in our vital associations with others. The relationships between parents and children, and so on, furnish numerous examples of blunders which create much suffering and many complications. There are several factors,of course, which tend to increase the difficulties and unhappiness in this respect; for instance, the pressure of the present social structure and its economic demands; psychological disturbances and conflicts arising from the selfishness of individuals and from other causes. But the lack of psychological understanding creates just as much, if not more, trouble and sorrow.

It is difficult enough to understand oneself, and even more difficult to understand another person, especially when that person is the opposite sex. There are certain fundamental differences in the psychological make-up of men and women which are as great and much more subtle and intricate than the physical differences. The attitude and the reactions to conditions, to events, and other individuals differ considerably in the two sexes. This creates an endless series of misunderstandings,confusions and conflicts which embitter and spoil some fine characters and thwart lives which were full of promise.

In the face of these facts, it is clear that a serious study of those differences should be considered, not as a special department belonging to the professional psychologist, but as a part of the education of every intelligent young man and woman.

Deplorable mistakes are often committed by parents in regard to their children. Today we are appalled at the thought of the ignorance of

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hygienic rules and proper treatment of children's physical bodies which existed in the past. But parents, generally speaking, do not realize that they are still committing similar mistakes in regard to the minds and souls of their children, psychologically crippling them through mental "tight-bandaging", subjecting them to harmful suggestions through careless or unfit examples; soul-starving them through the neglect of their higher aspirations and intuitions. And we are speaking here of parents who are regarded as intelligent, cultured and loving.

Suppression, through constraint or ridicule,of the spontaneous activity of the mind and the imagination of the child,and artificial and hard methods of training often produce morbid repressions or violent reactions and create separation instead of the most needed confidence, loving understanding, and friendship between parents and children.

But also the other extreme on the part of the parents, namely their permitting uncontrolled license, their yielding to the child's every whim and caprice robs it of the needed constructive discipline and proves therefore also harmful.

These are only a few of the most obvious errors prevalent in family life, and which are the cause of many subsequent nervous and psychological troubles.

The same, more or less, is true of the relationships between teachers and pupils. In fact, the misunderstandings and frictions arising in every department of human life are the result of the psychological ignorance of the difference existing between the various types of human beings. Thus, the practical man does not appreciate, and will often despise the artist, the theoretical scientist or mystic. The artist, in his turn, seldom appreciates the relative value of the "bourgeois" virtues of the ordinary man. And the scientist often considers the mystic a useless crank, while the latter is prone to undervalue the right use of reason.

Specific kinds of difficulties arise, too, from the lack of understanding concerning the relationships between "superiors" and "inferiors". For instance, the servant problem is not only a domestic and social problem, but also a psychological problem. In our day, the personality of the servant is undoubtedly changing, and to persist in dealing with these "new" personalities in the old way and by the old methods is bound to produce discord and failure. The only way to arrive at a solution is to face the fact, however reluctant we may feel about it, and to change accordingly our behaviour and methods.

Another field, where this ignorance has sometimes grave consequences, is the social and political life of the nation, where a lack of mutual understanding among groups is so often apparent.

The very real conflicts arising from the clash of economic interests and the pursuing of different ideals are often complicated and sharpened by the lack of understanding between different political parties, religious denominations, nationalities, races. Important steps could be taken

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toward avoiding these conflicts and in establishing harmony and brothehood in the world, if all **psychological** causes of strife and hatred were eliminated.

This brief survey of some of the chief kinds of mistakes arising from psychological ignorance are sufficient. I think, to show the urgent necessity of an adequate knowledge of psychology, and of a general application of the practical methods by which the waste and the suffering arising from those mistakes, can be avoided. In other words, we must realize the necessity of a new intelligent organization, and the economic and efficient use, of the psychological energies, parallel with that which is not being extensively used in industrial enterprises, i.e., "Taylorism",applied in the field of psychology,

In the last decades psychology has made rapid and important progress. The discovery of the existence of a vast realm of psychological activity going on in ourselves below the threshold of consciousness,—the study of hypnotism, dissociation of the personality, suggestion,the investigation of the instincts, the emotions, and their various transformations made by psychoanalysis; the study of the higher levels of the human soul made by religious psychology, the super normal phenomena disclosed by psychical research.—all these reveal to us how vast is this inner world; now many hidden treasures and latent powers lie concealed in it, and how wonderful are the possibilities open to those who will intelligently use them.

The "tools" for this inner work are already available. Parallel with the scientific progress in the field of psychology there has been the development of practical methods which enable us, if we apply them with the necessary care and perseverance, to achieve a profound re-organization of our personality, the healing of many mental and bodily troubles and the development of a greater power to help others.

Thus the study of Applied Psychology, the knowledge and practice of its methods, should not remain confined to special students and scientists,but should become part of the education of every man and woman.

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MEMORY WITHOUT A CAUSE

ROBERT POWELL

IN a recent article (*Darshana*, 7) the conclusion was reached that there is no such thing as a "rememberer" and that memory images come forward on their own account when challenged. This may seem a little strange at first sight. We are so accustomed to thinking in terms of cause and effect that we feel lost when we see something happening without apparent cause.But it must be realized that,coming right down to fundamental level, something like this may be expected to happen, the appearance of an effect which is its own cause (cf. the postulate of a"space time barrier" in my "*Zen and Reality*"). The search for an underlying cause implies that the event was not fundamental: if a cause is found then the event was an "effect" and could not therefore have been fundamental.

The confusion in our minds is caused partly by the fact (at least for those of us in the West) that brought up in the Christian tradition, we tend to look for a First Cause, a Prime Mover, without ever asking whether such an animal can or does really exist. Another factor is that the mind cannot see events otherwise than as bound by time, that is in a cause-and-effect framework, for the mind itself is composed of time(being the bundle of memories)and therefore it can never grasp the timeless, the unconditioned. A similar problem in classical philosophy is that of the body-mind relationship. For many hundreds of years philosophers have searched for a causal relationship—either body shaping mind, or mind shaping body—and have found none. At last they have come to console themselves with the postulate of a "psycho-physical parallelism" (whatever that may mean). All these difficulties crop up so long as we cannot see through the illusion of duality, and this illusion is imposed on us by the limitations of the mind, the very tool that is used in the endeavour to find a solution to the problems.

But perhaps it may be possible to see directly--without intellectualizing—that the notion of causality, viewed from outside time, is simply reduced to one of "association", for it is the discriminating mind which cuts up that which flows eternally, into the static units of "cause" and "effect". For without the mind that abstracts, classifies and pigeonholes, where does cause end and effect begin ? Then, ultimately, we may see that even the notions of "association" and "flow" are reduced to simple "being" in the timeless state, the fundamental level of reality.

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cf. Publisher, Allen and Unwin. London,1961;Taplinger Publishing Co.New York,1962.

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However, of far greater importance then the above considerations, which although interesting in themselves are only of academic interest, is the practical recognition that individual consciousness has a built-in self-cleansing mechanism, which is capable of automatically digesting psychological memories, so that at no time a harmful residue is left. This becomes operative in a spontaneous process of meditation when there is full attention to what one has "on one's mind". This verbal expression in itself is telling because it implies that there is a certain psychological tension which has to work itself off. Unfortunately we live such hurried lives nowadays, and we are all the time trying to "concentrate",planning and calculating our future actions, that we have destroyed this innate capacity of mind.

Thus the torturing thoughts, constituting the turmoil in the mind, fulfill a definite purpose. They arise so that we should accord them full attention, and not escape by repressing them or trying to become oblivious of them. In this way only is catharsis to take place. People who think that the spiritual person is one who is always serene, never disturbed, or who have made this state their ultimate goal, will not be able to understand this, for they have made the search for serenity another escape. The truly spiritual person, on the contrary, is continually being disturbed; every moment is a new crisis.

What does all this mean in practical everyday life ? It means, does it not, that I don't have to do a thing, as long as I am integrally aware of outward impressions and my reactions towards them. It also means, when I have a problem that recurs again and again,that I look at the problem—not in the narrow sense,like the mathematical problem which only requires a certain answer—but in the fullest sense,which comprises enquiring into the relationship between the problem and the problem maker. The problem maker is the conditioned entity whose undigested past is always giving rise to further thought—thought which is ever driving,compelling, stirring, preventing the state of serenity in which there is not a single problem. Then going deeper still, there is the realization that in actual fact there is no relationship between "me" and the problem, for I am the problem. Thus there is no longer any need to do anything about it: in fact, the trying to find the solution to the problem is the avoidance of the problem (and because, more subtly,this very seeking is the problem) The seeing of the "I" as the collective reacting of past memories,creating complications in the now, reduces all problems to the one, and at the same time it reduces this one to Nothingness.

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FOUND–The Birds Of Soloman

NANDOR FODOR

FEW Talmudic legends have left such an enduring impression on the imagination of scholars and simple people as that of the Shamir, the diamond insect. According to Rabbi J.L. Friend of Manila (Masonic Family Magazine, September-October, 1949) "by it, Moses, the Law-giver engraved the tablets of the Ten Commandments and the precious stones on the High Priest's breastplate",—an admission of something suspected that while the inspiration may have come from high, the actual carving of the Tablets was the work of human hands. The Shamir is said to be one of the ten marvels created on the eve of the first Sabbath. "Its size is that of a grain of barley, but it is endowed with miraculous power; it can be split the hardest stone, metal or anything by merely touching it."

To this miraculous power is ascribed the startling feature of King Solomon's Temple, an architectural puzzle throughout the ages down to our present days, that in the days, when religious usages had absolutely forbidden the use of iron tools in the building of an altar of Temple, its rough stones, in the words of Josephus, "have been fitted into one another quite harmoniously, without the work of hammer or any other builder's tool being observable, but the whole fits together without the use of these, and the fitting seems to be rather one of free will than of force through mechanical means."

The same mysterious building technique is observable in the still standing colossal stone work of the Incas in South America and a close examination of the legends handed down through centuries clearly indicates that we are dealing with an ancient, lost secret the value of which in biblical and prehistoric times was immeasurably great.

We need not concern ourselves too much with the fairy tale setting in which the Talmud places the finding of the Shamir. Sufficient be it that while the information of its whereabouts came from Asmodeus, the King of the Devils, the infernal powers had no hold over it. It was a bird, the moor-hen (according to Rabbi Friend the woodcock) which carried the worm under its wings and it was captured from the bird by guile. The nest of the bird was covered up with a crystal plate, so that the bird could not get to its young. Whereupon it dropped the Shamir on the plate, which instantly shattered. Beniah ben Jehodaiah, King's Solomon's emissary freightened the bird away with a lusty cry, and in a leaden box (as if it had been radio-active) brought the worm to King Solomon. Thus the Temple was built and when it was completed, the Shamir vanished.

The moor-hen, from harboring the worm, is also called Naggar Tura, the mountain carver. The name shows some hesitation as to whom

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the credit is to be given to a worm or to a bird. In later versions the moor-hen is replaced by a raven and the bird by a stone, later by an eagle and the bird is said to be the Philosopher's Stone. The bird always stayed, but the worm and stone gave way to a plant or flower. Aelian, the Greek speaks of the hoopoe bird which, if its nest is plastered up in the crack of a wall, flies off in quest of the plant Poa. The bird applies the plant to the plaster which splits and the nest becomes accessible. Pliny describes the bird as a woodpecker (as does Albertus Magnus centuries later) and in the English Gesta Romanorum it is an ostrich. Vincent of Beauvais speaks of the blood of the Thamir, a little worm which, sprinkled on marble, makes it easy to split. Worm or plant, it is apparently the juice (blood, slime, or acidic secretion) which does the trick. In the story of Ali Baba and the Forty Thieves, it is the word sesame which opens the rock walls of the robbers' retreat. But the sesame is a plant (sesamum orientale) of which we all have heard, and in many mediaeval fairy tales the treasure cave opens when a mysterious blue flower is applied against the wall.

The germ of truth behind all this folklore material has now been found. We owe the discovery to the late Col.H.P. Fawcett, the explorer lost in the jungles of Matto Grosse nearly thirty years ago. His papers describing his previous explorations have been collected by his son and published. I have a copy of the English edition, entitled *Exploration Fawcett*, and this is what I read in it on pp. 75-76.

"Talking of birds. all through the Peruvian and Bolivian Monata is to be found a small bird like a kingfisher which makes its nest in neat round holes in the rocky escarpments above the river. These holes can plainly be seen, but are not usually accessible, and strangely enough they are to be found only where the birds are present. I once expressed surprise that they were lucky enough to find nestling holes so conveniently placed for them, and so neatly hollowed out as though with a drill.

"They make the holes themselves !" The words were spoken by a man who had spent a quarter of a century in the forests. 'I' ve seen how they do it, many a time. 'I've watched, I have, and seen the birds come to the cliffs with leaves of some sort in their beaks, and cling to the rock like woodpeckers to a tree, while they rubbed the leaves in a circular motion over the surface. Then they would fly off, and come back with more leaves, and carry on with the rubbing process. After three or four repetitions they dropped the leaves and started packing at the place with their sharp beaks, and—here's the marvellous part—they would soon open out a round hole in the stone. Then off they'd go again, and go through the rubbing process with leaves several time before continuing to peck. It took several days, but finally they had opened out the holes deep enough to contain their nests. I've climbed up and taken a look at them, and, believe me, a man could not drill a neater hole."

Col. Fawcett was not inclined to believe the story and the man went

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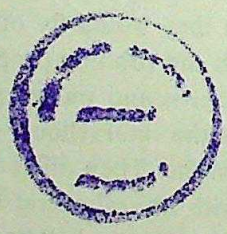
on explaining that the birds know of a leaf with a juice that can soften up the rock till it is wet like clay.

Later on, Col. Fawcett met an Englishman whose reliability he could not doubt. and this man told him the story of his nephew whose four inches long Mexican spurs, with rowels bigger than a half-crown piece, were eaten away mysteriously by some jungle plant through which he walked, A native questioned him and he remembered a thicket of dark reddish leaves through which he crossed. "Thats it, said the man. "That's what eaten your spurs away.That's stuff the Incas used for shaping stones. The juice will soften up the rock till it's like paste."

As I quoted this wonderful story before the members of Ehlers Lodge, up rose from the side-lines my friend, Joseph Stern and said:

"I have been recently in Guatemala, and I have seen the same kind of holes used by birds for nesting in rock walls. I could reach up to one of them. Drilling could not make them more perfect. The guide said that it was a species of small birds that uses them for nests. It makes them safe from bigger, predatory birds. They make it themselves but they chose rockwalls the hardness of which they test before. The hard walls they leave alone and set to work on the softer ones with some leaves which they rub against it just as Col. Fawcett decribed it."

Here is wonderful coroboration from a traveller in Central America that the moor-hen of Solomon are not legendary and that the secret of their craft has been handed down to our own days. It is—as Aurel Rasko reminds us—a secret of loosening hard stone surfaces, and also of binding them. The terrible mediaeval practices of shedding human blood and mixing it with cement in order to make a wall stand (as illustrated by the Hungaran ballad of "*Komuves Kelemen*") may have originated in that version of the "Thamir" of Vincent Beauvais in which the little worm's blood made the marble split. The same power that splits may bind again and all blood sacrifices in savage past served the purpose of binding the faithful to the invisible power that they worshiped as the great architect of the universe.



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A GREAT GERMAN INDOLOGIST
THE LATE PROF. Dr. HELMUTH VON GLASENAPP

WILFRIED NOELLE

INDOLOGY has suffered a heavy loss by the death of Prof. Dr. Helmuth von Glasenapp, which occurred in Tuebingen, Federal Republic of Germany, on June 25.

The foremost German Indologist of recent decades, Prof. von Glasenapp represented an earlier generation and tradition of scholarship. In the words of an Indian Scholar, who had met the professor some years ago, Prof. von Glasenapp had the "tradition of the Indian pandit, the precision of German professor and the width of vision of the international scholar that he was".

Born in 1891, Prof. von Glasenapp studied Sanskrit and took keen interest in India's spiritual tradition even when he was a young student. He worked for a long time at the University of Koenigsberg (now under Soviet administration). When, at the end of the last war Koenigsberg came under Soviet control, he went over to Tuebingen University in the Federal Republic of Germany where he held chair in Indology till 1959. He was the author of numerous books on Hinduism, Buddhism and Jainism, a work entitled "*Kant and the Religions of the East*" (1954) being particularly worthy of mention. At a special ceremony held in 1953 in honour of the professor, Mr. S. Dutt, the then Indian Ambsasador to the Federal Republic of Germany, referred to the professor as a scholar who stood by the side of India during the darkest days of her struggle for freedom.

Prof. Glasenapp participated in the UNESCO Round Table discussion on the philosophical and cultural relations between the East and the West held in New Delhi in 1951-52. On that occasion, he renewed his acquaintance with Dr. S. Radhakrishnan whom he had met first as long ago as in 1926. In 1956, he participated in the 2500th anniversary celebration of the Buddha's *Parinirvāṇa* held in New Delhi.

In recognition of his eminence in the cultural field, he had been admitted to the Order of Merit in the Federal Republic of Germany.

Many scholars, including his former students, celebrated the 70th birthday of Prof. van Glasenapp in 1961 and presented to him a commemoration volume containing his articles. In a foreword to that publication, Dr. S. Radhakrishnan paid this tribute to the professor . "From the day when I first met Prof. von Glasenapp in India many years ago, I have regarded him as the most profound living German Indologist. Indefatigable in his studies and cautious and objective in the evaluation of the material he gathers, his interest in India's ancient heritage has been marked by that spirit of dedication for which German scholars of earlier generations—Max Mueller, Paul Deussen, Herman Jacobi, Rudolf Otto and many others—have been justly famous".

Prof. Helmuth von Glasenapp was a fellow of the Indian Council for Cultural Relations and a member of the All-India Sanskrit Parishad and several other cultural institutions in India. His last book on Indian Culture was devoted to a study of the influence of Indian thought on German poets.

The professor had planned to visit India during the ensuing winter to participate in the Oriental Congress.

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OBITUARY NOTES

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SWAMI SIVANANDA

DEATH, the eternal and grim enemy of life has deprived *Darshana* of one of its eminent contributors and admirers, **Swami Sivananda** of Rishikesh who passed away on the 14th July, 1963. He was a unique personality who by his life long and earnest efforts brought spirituality home to many people all over the world. He was a great writer, a great person, and a great teacher. It was a pleasure to come in contact with him. He was a great organiser whose genius created the colony at Rishikesh called Sivanandnagar; a great society the Divine Life Society which has its membership all over the world. Although a great admirer of Hinduism he hated no religion and admired the teachings of all the great propounders of various religions. He established a big press and wrote and published more pages than many of the well known writers. His passing away is really a great loss to people interested in religion, philosophy and practical mysticism. We offer our deep condolence to his disciples.

Prof. Dr. Helmuth Von Glasenapp

The Readers of *Darshana* International will share our sorrow at the passing away of the great Orientalist of the world **Prof. Dr. Helmuth von Glasenapp** who was a personal friend of the General Editor Dr. B. L. Atreya. On Page111 we have published an article about him by Dr. W. Noelle who knew him well. He was one of the few Orientalists of the West who has written on the *Yogavasistha*, which is one of the greatest mystic work of Ancient India. We offer our deeply felt condolences to the members of his family and to the countrymen of Federal Republic of Germany who have lost in Dr. Helmuth von Glasenapp an International scholar of repute. Unfortunately this loss is irrepairable.

J. P. Atreya

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New Books

The Spirit Of American Philosophy: By John E. Smith New York : Oxford University Press. 1963 P. 219 Dollars 5-00.

Professor Smith chairman of the department of philosophy at Yale University believes cultural America is still in many ways an undiscovered country, perhaps undiscovered to Americans themselves. This urgently needed book gives a new image of the American mind and should be required reading in philosophy courses. He attempts a difficult feat because American philosophy is a complex mingling of diverse themes and moods. We could say of it what Romain Rolland said of the culture of Europe, it has no common book, no one poem accepted as the common heritage and faith of all.

Yet Professor Smith captures its inner spirit and underlines the outlook of William James, philosophy "is for men in every walk of life and the ultimate guide of human conduct."He selects five representative thinkers, the logician C. S. Peirce, William James, Josiah Royce, John Dewey, and A. N Whitehead. Their work together spans the golden age of American Philosophy and exemplifies "a modern version of the ancient humanistic tradition" from the Greeks to the Enlightenment.

Bernhard Mollenhauer

The Cosmic Order and Our Mental Health : by S. J. Velinsky, published by Interpress Limited, 12 Montagu Street, London W.1. England, 1963 Pages 471, price Dollars 5.00

The author is Ph. D. of Charles University, where he was Professor of Education, incharge of Psychology till 1949. He developed an experimental school for individualized instruction, founded an Institute for Educational Research in Prague. At present he is working as professor of Psychology in one of the American Colleges. He is author of many well known works which include—*Foundations of Social Psychology, Individualization of Methods* (3 vols) *Psychology of Attention, Research on Learning Capacities of Pupils, Way to our Children.*

The book deals with what the author terms 'Protosubstantialstic philosophy' and is intended by the author to be a 'Guide post towards International friendship for the man of the Space Age'.

It is really a book of the present age and should be read and possessed by every man who seeks for a healthy outlook on life in this scientific age. It is a strong plea for a cosmic spiritualisic and moral philosophy for want of which the contemporary man tends to become mentally sick disintegrated, and improperly adjusted to his social and natural environment. The method of the treatment used by the author is thoroughly scientific and rational.

In the Introduction the author dilates upon the importance of philosophy for mental health and quotes a good number of well-known psychologists and psycho pathologists in support of his thesis. Philosophy, according to the author, serves "to solidify the personality structure." Besides the Introduction there are eight chapters in the book. In the first chapter the author tries to establish that "our cognition is reliable, that it can reach solid knowledge, even if not yet an absolute one" we should improve our cognitive technique in order to gain better knowledge of the objective world . In the second chapter he comes to the conclusion

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that "there is behind the variations of the world phenomena a stable order which is super individual" residing at the bottom of all beings. In the third chapter the author establishes the existence of "a universal and all embracing Being from which all diversified entities evolve and in which they return." "This Being is the guarantee of a super individual order that rules the universe, and simultaneously it is the super-individual criterion of good independent of any arbitrariness of any man. In the fourth chapter he postulates that "the Cosmic Order and the Supreme Being standing behind it, are the guarantee of a criterion of ever lasting values. This criterion is independent of any individual, it is objective, superindividual, immutable, and independent of time, place and doctrines" In the fifth chapter, he contends that man by his "effort, planning and better knowledge, can effect a permanent improvement in the conditions of life." In the sixth chapter, he argues that man's real power and need is spirituality which " provides us with effective links of man to man." Men can develop spirituality by mental co-operation and living according to the best in them. In the seventh chapter he contends that man can increase his longevity and his spiritual life can be perpetuated" by human creative effort in spiritual and cultural values." In the eighth and the last chapter, he concludes that in course of time, man will surely master "cosmic phase", and "will become a policy making factor in the univese" to reach that goal man should propose himself spiritually "along the line of a better creative cooperation of all mankind, of more knowledge, better social organization, better technical equipment and wider life-span"

The author deserves our congratulations on having given to the scientific man of today a spiritual outlook, mainly based on the findings of modern science which he badly needs. Although the book does not refer to the recent important discoveries made in the field of mind and supermind, and does not refer to the philosophical outlook embodied in the Ancient Wisdom, as Dr. Johnson has recently done in his *Imprisoned Splendour* and other books, it is a praise worthy attempt to serve the cause of cosmic spiritualism and a super individual order of moral principles and values. We recommend the book to every library and to every serious reader and thinker.

B. L. Atreya

Principles of Sociology : By Dr. Ajit Kumar Sinha, M. A., Ph. D. (Illinois), Head of the Post-Graduate Department of Philosophy, Birla College of Arts, Pilani. Price: Rs. 10/-. (Foreword by Dr. Wilfred Noelle, Second Secretary, German Embassy, New Delhi, and Visiting Professor, Birla College of Arts, Pilani).

Good introductory books on a subject like sociology, which has been on the syllabi of the universities of this country for some time now are indeed a boon to Indian students. Such books do not only help them grasp the fundamentals and the groundwork of the subject but also tend to provide them with a stimulus to know more of it. To this end Dr. Sinha's book makes no mean contribution.

An author of five publications already, Dr. Sinha gives in this book an ample proof of his craftsmanship and experience in tackling a theme, which is by no means pedestrian, with understanding. And the fact that he has also imparted to it a touch of the grandiose, by weaving into his own pattern the views of the great Western sociologists, might appear to to be slightly overdone but it does not at any rate release a jarring note, nor does it show incongruity. The author is, after all, dealing with a sub-

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ject whose roots lie in the West. If he has given too many quotations in the book it is because he found this process to be inevitable.

Sociology is undoubtedly developing at a rapid pace but the author has not allowed himself to be browbeaten into presenting something that should find itself wanting in momentum to such an extent as to be out step with the swift current of sociological thought. It is abundantly clear from this book that he has striven to reach his conclusions by an intelligent analysis of those social customs and human tendencies which are more tenacious and less ephemeral.

The book consists of 293 pages and has seven chapters. Each chapter has at its end a list of reference books with names of authors and publishers together with the year of publication in each case. The reader should find it particularly helpful and profitable.

B. M. Nevil

Aristotle Dictionary, Edited by Thomas P. Kiernan with an Introduction by Theodore E. James, Published by Philosophical Library New York, 1962 pages 524. Price Dollars 7.50

In the foreword the editor Thomas P. Kiernan gives a brief biographical sketch of Aristotle and in the Introduction Professor Theodore E. James gives a detailed analysis of the Chief Works of Aristotle and the views contained therein. The Introduction covers 156 pages and greatly adds to the value of the work. The Dictionary presents Aristotles views on various topics alphabetically arranged. The views are quoted from the various works of Aristotle, detailed references to which are given. Aristotle is as respected in the West as the Vedas in India. Every Scientific treatment of any subject begins with the opinion of Aristotle. And it is remarkable how encyclopaedic the knowledge of Aristotle was. in fact in Aristotle the whole wisdom of the ancient Greece is found embodied. To know Aristotle is to have the knowledge that was Greek. The Editor has done great labour in gathering and presenting the views of Aristotle on all and sundry topics, and thus making the ancient wisdom of the West available to the reader. The book deserves to be kept in every library.

The Upaniṣads, Translated by F. Max Muller in two Volumes, Volume I in 320 pages and Vol. II in 346 pages, Price Dollars 2 each, published by Dover Publications, Inc. New York. This translation of the Principal Upanishads by the famous Orientalist was first published in Volumes I and XV of the "*Sacred Books of the East*". It contains the full texts, translated into English and annotated, of the following Upanishads: *Chāndogya, Kena, Aitareya, Kauṣitakī, Iśa, Katha, Muṇḍaka, Taittiriya, Bṛhadāranyaka, Śveta Śvatara, Praśna, and Maitra yani Upanishads.*

It is needless to say how important the *Upanishads* are as deep reflections on human life and experience. Max Muller was not only a great Western Sanskrit Scholar, but also a great thinker. His translation and annotation of *Upanishads* have a unique value. Besides the translation and annotations the works a preface of Max Muller to the *Sacred Books of the East* and his *Introduction to the Upanishads* are also published. The original Edition for long being out of print Dover Publications have done a great service to the students of Oriental Literature and Philosophy by republishing them. These Volumes should find a place in every library.

The Texts of Taoism In Two Parts : I and II , Translated by James Legge, pages 392 & 336, price Dollars 2.00 each, published by Dover Publications, Inc. New York.

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Dover Publications have also done a great service to the students of Oriental Philosophy and Literature by republishing the Vol. XXXIX and Vol. XLof the *Sacred Books of East*, edited byF. Max Muller which are among the *Sacred Books of China.*

The Texts of Taoism are as valuable to students of Philosophy and Mysticism as the *Upanishads*, and they represent the most ancient philosophical thought of China as the *Upanishads* to the ancient thought of India. The thoughts also bear remarkable similarity. They deserve to be read and understood by every serious student of life.

Classics In Logic : Edited by Dagobert D. Runes, published by Philosophical Library Inc 15, East 40th Street, New York 16, N. Y. pages 818, price Dollars 10.00

The Editor and the publishers are well known in the world of Philosophy. Dr. Runes has not only edited many great works but is also the author of many thought provoking and inspiring works. In this work he has made a judicious selection from the works of the Western world's great thinkers on logic and epistemology. 63 Such selected pieces make the reader fully and well acquainted with man's ways of thinking which are the same all over the world and in all ages and races. Those who cannot afford to go through volumes on Logic and Epistemology will do well to possess and read this one Volume. Even those who specialize in this branch of knowledge will profit by reading this one volume in which all the aspects of human thinking and gaining knowledge are dealt with. The Editor has given a small Preface to the book a few sentences from which may be quoted here for the benefit of the reader of **Darshana** "Man's principles of logic,the fundamental categories of his thinking process, are universal and identical, not only in today's world, from nation to nation, race to race, group to group and sex to sex, but also historically" (Preface, v)....."Man's thinking processes are universal in time and space" (vi) "However, man's thinking differs not only in time and space, but even from person to person, from sex to sex from group to group, in accordance with the differences in the respective emotional grounds in which that thinking is rooted"

Theories of thinking vary in accordance with their emphasis on the universality or particularity of human thinking. It is interesting to be acquianted with them in order to understand the secret of thinking on which most of our life depends. This one volume is enough to give the reader this insight.

Systems of Ethics and Value Theory : By William Sahakian, Ph. D., published by Philosophical Library, New York, pages 448, price Dollars 6. 00, 1963. It is one of the best books on Ethics we have come across, and we strongly recommend it to all those who want to be acquainted with all the views of western writers on ethics and values. It deals with the views of 29 great thinkers of the western world arranged under eleven different schools. The treatment of the author is very clear, simple and exhaustive and completely based on the original writings of eachthinker. At the end of each chapter, dealing with each thinker, there is a critique of his views by the author. The author as well as the publishers deserve congratulations on producing and publishing such an interesting book on such an important subject.We recommend it to every university student of ethics as well as to every general reader, as the book is written in a simple, systematic and intelligible style.

Despotism : A Pictorial History of Tyranny : by Dagobert D. Runes

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published by Philosophical Library,New York, pages, 269, price Dollars 12.50.

The author, who has to his criedit a number of great works and is the former Director of the Institute for advanced Education and editor of a number of well known philosophical Journals has rendered a great service to humanity by producing this work, which, the author himself say, has been conceived and written "with anger and purpose" that is, in "purposeful anger." It deals with atrocities that human beings in power have done to the weak and the masses. It has 34 chapters which describe the various kinds of tyrannical deeds done in all periods of human history by man to his fellowmen under the influence of power, greed, sex religion and racial prejudice. How cruel man has been to man, and what ignoble deeds he can do when intoxicated by his animal passions and emotional prejudices not only in the barbaric past but even in the civilized to day, is pictorially revealed by this work, which contains hundreds of pictures (paintings and photographs) inserted in proper places. It is a book for the common man to tell him the plight undergone by his fellow beings under the rule of kings, priests, political exploiters, colony builders and expansionists etc., Man beware of man when he is under the controlling influence of some animal passion, greed, power, or fanaticism. No one can go through the book without experiencing anguish and anger, without feeling ashamed of human history which has so far been characterised by cruelty, tyranny, and selfishness and in which the powerful have always taken delight in torturing and exploiting the weak. Every library should have a copy to it.

Philosophy and Culture : East and West, Edited by Prof. Charles A. Moore, published by the University of Hawaii, Honolulu, 1962, price Dollars 10. 00 pages 832. It is a report of the activities of the Third East West Philosophers, Conference, held in Hawaii in 1959.It contains highly valuable papers on various aspects of the cultures of India, Japan, and the West and also some papers on Islamic culture. All the papers present their themes without any criticism or unpleasant reflection on those of other cultures. Besides the Introduction by the editor, Prof. Charles A. Moore, on "East and West Philosophy in Practical Perspective" there are no less than 44 learned papers on various aspects of the cultures of the various countries of the world divided under the following heads: I. The Relation of Philosophical Theories to Practical Affairs, II. Natural Science and Technology in Relation to Cultural Institutions and Social Practice III.Religion and Spiritual Values.IV Ethics and Social Practice,V Legal, Political and Economic Philosophy,VI. Conspectus of Practical Implications for World Understanding and Co-operation,and an appendix which contains the texts of the 5 Public Lectures that were delivered under the auspices of the Conference. There is no doubt that a study of this volume will tend to right understanding of the various cultures at present living in the world and the consequent will to incorporate the best of each in the future wrold culture which will be one and not many, althrough multisided this book will give the reader much more than several volumes dealing with different cultures will give. Hence we recommend it to every public library and to every lover of books.

The Philosophy of Shri Aurobindo, by Dr. Ram Nath Sharma, published by Bharatiya Prakashan Mandir, Kashi Sadan, Pan Dariba, Lucknow, pages 192, price Rs. 12 or Sh.21, Dollars 4 00. 1960. This book was originally submitted as a thesis and subsequently approved for the Degree

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of Doctor of Philosophy of the University of Allahabad, India. The author is a brilliant and promising writer and teacher of philosophy and is at present working as a Lecturer in Philosophy at the Meerut College, Meerut. Dr. Indra Sen, a well-known follower of Shri Aurobindo, has written a nice foreword to the book in which he says, and we agree with him, "Dr. R. N. Sharma has, I think rendered a signal service to the cause of the new thinking. Comprehensive synthetic and intuitive—by making this study of Shri Aurobindo's philosophy, which is a great pioneering attempt in this direction. This study is bound to serve as an easy, interesting and an effective introduction to the reading of Shri Aurobindo himself"The book, besides Introduction has the following 11chapters: General Principles, Knowledge and Truth, Methods, Absolute and God, Self and Individuality, World and Creation, The Evolution (continued), Religious experience, Integral Yoga and Human Evolution, and Conclusion. The book is a nice introduction to the study of the philosophy of one of the greatest thinkers of India of the recent past, who is becoming more and more popular all over the world.

What Interests you most in the World To day? Variations on a World Theme, Edited by Julie Medlock published by Wilco Publishing House, Bombay, pages 186, price Rs. 2.00 in India only.

It is a collection of small articles by 23 thinkers on various themes of the present day interest.

Before each article a Personal Glimpse of its writer is given,which also makes an interesting reading. The editor Contributes a small Introduction. Towards the close of the book there is also a Personal Glimpse of the Editor herself given by John S. Chambers. The book is indeed "a journalistic adventure in the cause of better International understanding" and can be read as a journal in a railway or plane journey with interest and profit.

The Art of Thinking, by Dogobert D. Runes, published by Philosophical Library New York pages, 90, price Dollars 2.75, 1961. The author a Doctor of Philosophy is an author and editor of a number of well known books and journals most of them published by the Philosophical Library. In this small but worth reading book he has analysed the thinking of man in various fields and laid bare the underlying, conscious and unconscious, explicit and implicit, emotional and instinctive motivations. They determine not only the attitudes of the modern man but also their percepts and concepts and also their manner of thinking and acting. All sorts of thinking, religious, social, cultural and even scientific although moulded in universal and common logical forms and categories is motivated, and to know the emotional motives is to know why different people arrive at different conclusions from the same data and the same premises.The book makes a very light and interesting reading and can be read with profit by a non-philosophical reader.

The Metaphysics of William James and John Dewey : Process and Structure in Philosophy and Religion, by Thomas R. Martland Jr. published by Philosophical Library, New York, 1963, pages 210, price Dollars 4.75.

This book is a specialized study of two great American thinkers of the recent past William James and John Dewey. It tries to establish the thesis that in certain respects philosophy is fundamentally congruent to religion. In the words of the author, who is a Doctor of Philosophy from Columbia University and teaches it at Lafayette College, "The

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philosophical material which this book presents in order to show the congruence of philosophy and religion is that literature critical of pragmatic naturalism in America from approximately 1900 to 1950 and pragmatic naturalism itself as represented by William James and John Dewey' (Introduction page XI.) The book is neatly printed.

In Praise of Philosophy by Maurice Merlean Ponty, translated from French by John Wild and James and M. Edie, published by North Western University, pages 67 price Dollars 3.50. The author was a Young Professor of Philosophy (in fact the Youngest man ever to occupy this post) at College de France, and this book was his inaugural lecture on January 15, 1953. It was published in French as *Eloge de la Philosophie* and of the translators John Wild is professor of philosophy and Chairman of the Philosophy Department at the North Western University, and James M. Edie is an Assistant Professor of Philosophy at North Western University. This book is the first of a series on studies in Phenomenology and Existential philosophy. According to the translators, the author of the book made important contributions to Phenomenological investigation of human existence in the life, world and its distinctive structures. We cannot help but think of him now as a free thinker of our time, whose depth and originality was expressed not only in his words and writings but also in his life (Preface page xv). In this lecture there is "an attempt to express what the place of the philosopher is in the society of free men in free research". The author has tried to define the role of a philosopher in his age and according to him a "philosopher is a man of action" of a special kind; he joins movements, he writes manifestoes, he engages in political activity but only in so far as he himself remains "free" not only to subject, his action to critical reflex but even to reject it altogether at the moment when it begins to go beyond its original intention, when it begins to "carry him along" with it into positions he did not intend" (xvii). The author "felt that out of the investigations of phenomenology and existential thinking a new approach to the life-world was being formed and that on this basis a renewal and revival of philosophy at every level and in every branch was becoming possible." The book contains six sections dealing with Lavelle, Bergson, Socrates, Religion, History and Philosophy. Every serious student of philosophy will find the book thought provoking.

BOOKS ALSO RECEIVED— **J. P. A T R E Y A**

Shriniwas G. Sathaye : A **Philosopny of Living : An Intoduction to Ethics**, Asia Publishing House, Bombay price Rs. 15.00 pp. 285.

Anima Sen Gupta : **Chāndogya Upanishad:** Samkhya Point of View Monoranjan Sen 65/64 Moti Mahal Kanpur, price Rs. 3 pp. 40.

A. G. Javadekar : **Axionoetics,** Allied Publishers Pvt. Ltd. Bombay Rs. 16 pp. 187.

Samuel L Hart : **Ethics,** Philosophical Library New York, Dollars 3.75 pp. 127.

E. Sicherbatsky : **Buddhist Logic,** Two Vols. Dover Publication New York, Dollars 2 35 each.

S. L. Rubinstein : **Prinzipien und Wege der Entwicklung der Psychologie,** Akademie—Verlag, Berlin, D. M. 24.50. pp. 296

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Our Contributors to this Number

Atreya, B. L.—Retired Univerersity Professor and Head of the Departments of Philosophy, Psychology and Indian Philosophy & Religion, Banaras Hindu University. Hony. Director Indian Council of Human Relations (Delhi) & Hony. Director Child Guidance Clinic, Varanasi. Honoured as Knight Commander (Italy) and Padmabhushan (India). Author of *The Philosophy of Yogavāsiṣṭha, Yagavāsiṣṭha and Its Philosophy, The Spirit af Indian Culture, Yogavāsiṣṭha aur uske Siddhānta, Moral and Spiritual Foundations of Peace, An Introduction to Parapsychology* etc.,

Assagioli, R.—Born in Venice, Italy in 1888. Obtained his Medical Degree at the University of Florence, specializing in neuropathology and psychiatry and pursued at the same time psychological and philosophical studies. Has been the editor of 'Psyche'. Evolved a new and comprehensive method, aiming at a complete reconstruction of the personality, called Psychosynthesis which he applied not only to patients, but also teaches as a method of education and self-education. In 1928 he founded in Rome the "Institute of Psychosynthesis." He has written more than one hundred and fifty articles. He has travelled extensively and has lectured in Switzerland, England, France and America.

Balasubramanian,R.—Reader Department of Philosophy,Annamalai University. Contributed several articles to several philosophical journals —Vedanta Kesari, Prabuddha Bharata, Journal of the Madras University, Journal of the Oriental Institute etc., As a Fulbright scholar he went to Stanford University in the year 1961-62.

Bharadwaj Nand Lal—He has been a school teacher who specialized in Yoga and Physical Culture. He has developed powers of mental healing and Extra Sensory Perception.Now he lives a retired life at Varanasi and practices Yoga.

Farau Alfred—an earlier co-worker of Prof. Alfred Adler in Vienna lives in New York as a practising psychoanalyst. He is Supervisor of the Alfred Adler Clinic. Director of Psychology and Associate Dean of the Alfred Adler Institute,and at the Faculty of the Training Institute of the National Psychological Association for Psychoanalysis. Author of *History of Depth Psycholagy*, which has been translated in German, French, Italian, Spanish, and Portugese. Member of the many learned societies. He is guest speaker at American Universities (Harvard, Cornell and Brandeis,

Fodor, Nandor—Practising Psychoanalyst. Licensed Psychologist and authority on Parapsychology. Author of several outstanding books on Psycho-analysis and Parapsychology and has contributed enormously to,literature on these subjects. Some of the important publications are *The Dictionary of Psychoanalysis, The Encyclopedia of Psychic Science. New Approaches to Dream Interpretation and The Haunted Mind.*

Mazumdar, J.C.—An Indian Aministrative Service (I. A. S.) officer working in the Ministry of Finance,Government of West Bengal.Interested in Philosophy. An old student of renowned Indian Philosopher Dr. D.M.Datt.Contributed several articles to many journals.

Mollenhauer, Bernard—American writer of repute. Life Fellow of International Institute of Arts and Letters, Switzerland.

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Nelson, John O.—Professor of Philosophy, University of Colorado, Educated at Princeton and Cornell Universities. Contributed several articles to various Journals *The Review of Metaphysics*, *Colorado Studies*, and *Philosophy Review* and *Darshana*: Book Under preparation *Moore's Philosophy*.

Noelle, Wilfried—Ph.D. (Tuebingen), Honorary Visiting Professor of the Birla Education Institutions, Pilani (Rajasthan), India.

Odajnyk Walter—Born in Czechoslovakia, graduated from the Hunter College, City of New York. Obtained Master's Degree from the University of California, Berkeley.

Powell, Robert—Dutch born British National. Industrial Chemist by profession. Author of '*Zen and Reality*' Delivered several lectures at Buddhist centres and at Cambridge University. Contributed several articles to different Buddhist Journals.

Richmond, Zoe (*Mrs.*)An eminent English Spiritual Writer and poet.

Stone, Vida Reed—An eminent American spiritual writer and poet. Contributed several articles to many International Journals. Author of several books. Famous works, include *Creative Living*, *Behold my Song*, *Letters to you*, *Winged Thoughts* etc.

Tipple, Esther Watson—Founder and Executive Director, Mercator Music Foundation, Inc., Rome, Georgia. Engaged in Research and contributed several articles.

Winthrop, Henry—An American Social Scientist of the College of Basic Studies, University of South Florida. Member of the Board of Editors of different American Journals. Regular Book-Review Editor of *Journal of Humanistic Psychology*,edit a regular section of the Journal of *Existential Psychiatry* and writer or regular section of the *Journal of Human Relations*.

Works of Dr. B. L. Atreya

	Rs.nP.
1. The Philosophy of the Yogavāsiṣṭha (Second Edition) [under print]	12·00
2. Yogavāsiṣṭha and Its Philosophy (Third Edition)[under print]	6.00
3. Yogavāsiṣṭha and Modern Thought	3.75
4. An Epitome of the Philosophy of the Yogavāsiṣṭha [under print]	1.00
5. Deification of Man	1.00
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